MISSIONARY PROGRAMS AND INCIDENTS

SECOND SERIES OF

FIVE MISSIONARY MINUTES

GEORGE H. TRULL

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Missionary Programs and Incidents

Material for Platform Use in the Sunday School for 52 Sundays in the Year

FIFTEEN MINUTE PROGRAMS
FIVE MINUTE INCIDENTS

Second Series of
FIVE MISSIONARY MINUTES

ILLUSTRATED

BY
GEORGE H. TRULL
Author of *Missionary Methods for Sunday School Workers*
Five Missionary Minutes, First Series
Editor of *Missionary Studies for the Sunday School*
First, Second, and Third Series

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No. 1

TO

MY MOTHER

AND TO

ALL THOSE WHO WISH TO HAVE A SHARE IN UNFOLDING MISSIONARY VISION AND CREATING MISSIONARY PASSION IN THE SUNDAY SCHOOL PUPILS OF TO-DAY THIS BOOK IS RESPECTFULLY DEDICATED.

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PREFACE

When *Five Missionary Minutes,* First Series, was issued in 1912 a Second Series was advertised to follow. The present volume is the book in question, although it is issued under another title. The introduction of Missionary Programs into the book enlarges the original plan for *Five Missionary Minutes,* which contained five minute incidents for the entire year. The present volume, we believe, better supplies the need of those Sunday-schools which desire, in addition to missionary material which may be presented in five minutes a Sunday, a more extended program for use once a month. This new feature greatly strengthens the present volume and widens its usefulness. The value of the five minute material is fully recognized, and sufficient is given with the monthly programs to complete an entire year's work in the Sunday-school. Provision is also made for "Special Days and Occasions," as in *Five Missionary Minutes,* First Series.

In order that the title of the present volume may more accurately describe its contents, *Missionary Programs and Incidents* has been chosen. This new volume is sent forth in the hope that it may not only provide concrete material but may exhibit a desirable method for missionary education in the Sunday-school.

The subject-matter can be used in schools that have either the Uniform or Graded Bible lessons.

GEORGE H. TRULL.

New York, April 8, 1914.

What are Christians in the world for but to achieve the impossible by the help of God?

—*General S. C. Armstrong*

MISSIONARY PROGRAMS AND INCIDENTS

PART I

THE MATERIAL AND HOW TO USE IT

The Place of Missionary Material in the Opening Period of the School

Attention is now being directed more and more to the value of worship in the Sunday-school. It is as necessary a part of the curriculum as is the more formal instruction offered in the class-work. The opening period of the school's session is recognized as an occasion when training in worship may be most properly provided. Worship, in the limited sense of reverence, or adoration of Deity, is an attitude of mind and heart which must be developed in the pupils, partly by the very atmosphere of the school itself. The child learns to worship by contact with other worshipers. As the fundamental idea in worship is fellowship with God, every Sunday-school session should be planned so that some part of it will call forth from the pupils that attitude of mind which seeks fellowship with him. That which may be the immediate cause of such a mental attitude may in the case of some pupils be the singing of a hymn, in others the offering of the prayer or the reading of the Scripture, or even the

relating of some incident. One or all of these may produce worship on the part of some and fail to do so on the part of others. It is possible for a pupil to be in a non-worshipful mood throughout the entire session of the Sunday-school. Hence the necessity of training in worship.

If the fundamental idea of worship is fellowship with God, then in true worship we seek to come into harmony with his plans and purposes. These plans the Bible reveals to be essentially missionary. Missionary incidents in the opening or closing periods of the Sunday-school session may, therefore, be the immediate stimulus that will create in the minds of the pupils the spirit of true worship.

The period of worship ordinarily does not consume the entire opening or closing period. Some of the remaining time may, therefore, profitably be used as instructional. If instructional, then missionary material is essential from time to time, because of its distinct cultural value.

The Method Employed

Those who have used *Five Missionary Minutes* will recall the method of missionary education employed. The present volume adopts the same method of the normal and natural presentation of missions in the Sunday-school service from week to week. Emphasis needs to be laid upon the necessity for such normal presentation.

Missions should never be introduced in a way that will give the slightest impression that the subject is

dragged in. Its presentation must be natural and appropriate, otherwise the effect will be disastrous.

The Material Unified and Classified

In *Five Missionary Minutes,* First Series, there was no attempt to unify the material of a given quarter, each Sunday's work being distinct. The present volume differs in this respect. The material in each Quarter is classified under four distinct topics, namely: I. Conditions Revealing the Need for the Gospel, four Sundays; II. The Gospel Meeting the World's Needs, four Sundays; III. Notable Events in Mission History, three Sundays; IV. The Call of the Field for Service, two Sundays. In the Fourth Quarter but one Sunday is given to topic IV, as five are devoted to topic II. Under each of the captions mentioned a variety is offered, both of material and of the manner of its presentation. To devote several consecutive Sundays to the varied illustration of a single theme, such as any of the four above noted, is a well-approved educational method.

Monthly Programs

Another distinctive feature of this volume is the introduction of twelve monthly programs, three each quarter, on the first, fifth, and ninth Sundays respectively. Rearrangement of this order may be necessary during certain months, if the programs are to be presented on the first Sunday of each month. These programs are planned to occupy the entire time of the opening period of worship, and they contain hymns, prayer topics, and Scripture, all chosen with special

reference to the theme presented. Each program is complete in itself. In most cases more material is offered than can ordinarily be presented in fifteen minutes. Choice of the subject-matter must therefore be made or more time allotted. Care should be exercised not to exceed the usual time for the opening period of the school's worship. Time for the other parts of the session must not be encroached upon, or the missionary programs will be brought into disrepute. Some schools occasionally desire a program that occupies not merely the opening period but the entire school session. Such needs will be met by those programs which are longer; such as on the Fifth, Eighteenth, Thirty-first, and Forty-fourth Sundays. If desired, any of the programs may be lengthened by introducing additional material. The sources for such material are mentioned at the end of each program. Some schools may wish to examine the sources and prepare programs entirely different from those offered in the book. Such original effort is to be heartily commended.

The Aim of the Programs

In using any missionary program there should be a well-defined purpose in view. It should have a definite aim; something more than merely the making of a general impression. If the program is to be used during the opening period in the Sunday-school, as these are intended to be, then it should afford training in worship, and consequently must be planned with great care. In presenting the twelve monthly programs

a definite aim for each has been stated. Local workers after examining the material may wish to formulate different aims. Those offered are merely suggestive.

Inasmuch as each of the programs is classified under one of the three captions—I. Conditions Revealing the Need for the Gospel, II. The Gospel Meeting the World's Needs, III. Notable Events in Mission History—the aim of the particular program will be governed by the caption under which it is classified.

Chart and Motto Material

For most of the programs chart and motto material has been suggested for display on the walls of the Sunday-school room. This should be prepared in advance by the Missionary Committee of the school, or under its direction. It should be as well and artistically done as possible, so that it may become a permanent part of the school's equipment.

Sources

At the end of each incident or Program, when it has been possible to do so, the sources from which the material is taken are indicated. The author has felt free to make such changes and adaptations of the material as seemed necessary for the requirements of this volume.

Correlation of Programs with International Graded Lessons

It should be noted that some of the programs, namely, on the Ninth, Eighteenth, Thirty-fourth, and

Forty-ninth Sundays, deal with subjects that are treated in the International Graded Sunday School Lessons. The topics are "How the Gospel Entered Japan," "An Empire Builder, Sheldon Jackson," "Kapiolani Defies the Fire Goddess Pele," and "Some Results of a Haystack Prayer Meeting." These programs might therefore be used most appropriately on the Sundays when the same subject is considered in some one of the graded lessons. Lesson 46, Lesson 47, Lesson 42 of the Fourth Year Junior, and Lesson 44 of the First Year Intermediate, respectively, correspond to the topics as above enumerated. The programs as given in this volume have been prepared with the idea of their suitability for the main assembly of the average school, where all grades of Junior age and above unite. If it is desired to use the programs solely for a particular department, such as the Junior or Intermediate, they can be adapted by local workers.

Correlation of Incident Material with International Graded Lessons

It should be said further that the items offered for the Tenth, Fifteenth, and Thirty-sixth Sundays, "How the Digging of a Well Broke the Backbone of Heathenism," "How Prayer Secured Help for Uganda's Needs," "Seeking the White Man's Book of Heaven," deal respectively with the same stories that are considered on the 42d Sunday of the Second Year Junior, during the Fourth Quarter of the Second Year Intermediate, and on the 37th Sunday of the Second Year Junior, of the International Graded Lessons. The ma-

terial is presented, of course, in different form from that in which it appears in the Quarterlies for class use. Opportunity is then afforded for correlation of class and platform instruction on the Sundays mentioned.

Correlation of Programs with Other Graded Lessons

There is also correlation between the programs and the Bible Study Union (Blakeslee) Lessons, now published by Charles Scribner's Sons, New York. This correlation occurs in the First Year Intermediate study of "Heroes of the Faith." The program of the Twenty-second Sunday, "Preservation of the Burmese Bible," is correlated with Lessons 29 and 30, "Adoniram Judson." In the Third Year Senior study of "The Conquering Christ," the program of the First Sunday on "Immigration" is correlated with Lesson 33, "The Foreign Invasion"; the program of the Ninth Sunday, "How The Gospel Entered Japan," with Lesson 7, "Shintoism, the Native Religion of Japan"; the program of the Fourteenth Sunday, "Some Needs of American Children," with Lesson 34, "The Work in Modern Babel"; the program of the Twenty-seventh Sunday, "The Work of the Sunday School Missionary," and of the Fortieth Sunday, "Continent Map Talk—North America," with Lesson 38, "Unevangelized Areas" and with Lesson 39, "Christianity in the Western Hemisphere"; the program of the Thirty-first Sunday, "A Christian Hero, Dr. Arthur Jackson," with Lesson 41, "The Power of Medical Missions";

the program of the Forty-ninth Sunday, "Some Results of a Haystack Prayer Meeting," with Lesson 45, "Modern Missionary Movements."

Correlation of Incident Material with Other Graded Lessons

Further correlation with the Bible Study Union (Blakeslee) Lessons can also be made on the Sundays when missionary incidents are presented. This is notably so in the First Year Intermediate, as follows: The Tenth Sunday, "How the Digging of a Well Broke the Backbone of Heathenism," with Lesson 35, "John G. Paton"; the Temperance Sunday which presents the topic, "Smallpox and Alcohol," with Lesson 46, "Heroes of To-day."

Correlation also occurs with the Third Year Senior Lessons as follows: Second Sunday, "How Prayer Secured Help for Uganda's Needs," with Lesson 15, "The Redemption of Africa"; Fourth Sunday, "The Cost of Confession in India," with Lesson 2, "The Religion of the Hindus," and with Lesson 16, "The Struggle in India"; Nineteenth Sunday, "From Beggar to Benefactor," and Twentieth Sunday, "A Famine Lad Worth Saving," with Lesson 48, "Individual Renewal of Life"; Thirty-fourth Sunday, "The Story of Sin Pao," with Lesson 21, "The Glad Story of Korea"; Forty-first Sunday, "Continent Map Talk—South America," with Lesson 27, "Protestantism in South America"; the Temperance Sunday which presents the topic, "Smallpox and Alcohol," with Lesson 36, "Missions for Men of the Sea."

Those who are teaching the Bible Study Union Lessons will doubtless find other Sundays when further correlation is possible.

Impartial Use of Home and Foreign Missions

Throughout the volume Home and Foreign Missions are impartially presented, as there is no distinction in the heart and thought of God, nor should there be in our teaching. The aim of the book is to increase the knowledge of missionary facts and conditions, to stir the emotions, and to appeal to the will. In other words, the aim is to create a right attitude of mind and of life toward the missionary enterprise.

Utilization of Different Personalities

Effort should be made to have many different members of the Sunday-school take part in the programs, and give the incidents from week to week, rather than to have the material presented to the school chiefly by the Superintendent or members of the Missionary Committee.

Leader Instead of Superintendent

The term "Leader" is used in the following pages, rather than "Superintendent," because of the desire to emphasize the fact that the "Superintendent" should not necessarily always preside when the missionary material is given. He may and should do so frequently, but other capable persons such as members of the Missionary Committee or others should also serve in this capacity.

A Method Illustrated

While this volume contains sufficient missionary material for an entire year's work in the Sunday-school, its use should suggest to local Sunday-school workers a method of missionary instruction, material for which they themselves can gather from the current press, magazines, missionary books, and other literature. Collect your own missionary items and make your own programs. Thus in your own workers will be developed the missionary sense, and they will become, because of their own originality, independent of such volumes as this. If this book can indicate a method so as to make the further use of its own pages unnecessary, it will serve its highest purpose. A crutch is no longer useful when a man has gained the use of his own legs.

Introductory and Explanatory Notes

Very full suggestions regarding the presentation of the material are given throughout. These should be carefully noted, as some such introductory or explanatory remarks are essential to a proper rendering of the programs and incidents. There is of course large room here for originality on the leader's part. He may wish to make entirely different comments from those offered in the text. It is essential, however, that he make some. If he uses those in the book, he should not read them verbatim, but make the thought his own and express it in his own language.

Thought Rather Than Words

Likewise the material itself should not be given

verbatim nor should it by any means be read from the book. Let those who are to take part prepare well in advance, by mastering the thought of the paragraph rather than the words. Then let them express the thought in their own language. There are passages, however, which can be rendered best by giving the exact wording in the text. These should be so assimilated into the speaker's own thought and personality as to be given with the freshness of originality.

Manner of Presentation

Much will depend also on the way in which the items are given. An excellent story can be spoiled by a poor narrator, and a fine paragraph ruined by a half-hearted presentation. Read over carefully the material to be given, be sure of the point you want to make, and then go straight at it in as few words as possible. When you have made your point, stop. Above all things make the item vital and throbbing, and you cannot fail to catch and hold attention. Get into the spirit of the item, let it grip you, and then, with abounding animation, tell it out.

Moralizing to Be Avoided

Do not *moralize*. The school will do this for itself if let alone. If the speaker does it, he hinders the working of the very mental and moral processes his story should set in operation. As it is far better to start trains of thought than to state conclusions for others, so is it in matters of conscience.

A Reference

As the author has given in *Five Missionary Minutes,* First Series (see chapter IV) very full and complete suggestions for the use of missionary material in the Sunday-school, it seems unnecessary to repeat here.

Contents

In addition to Book Announcements, Field Items, Hymn, Prayer and Scripture Introductions, appearing in *Five Missionary Minutes,* the present volume contains Impersonations, Continent Map Talks, a series of Notable Events in Mission History, and a dozen Monthly Programs, already mentioned.

Special Days

Incident material for special days and occasions is also provided. No attempt has been made however to outline programs for such days as Easter, Children's Day, Rally Day, or Christmas, because many of the Mission Boards or other publishers provide sufficient special material for these occasions.

Use of the Material Weekly

As has been stated, the volume contains sufficient material for use for an entire year, so that schools desiring missionary platform instruction every Sunday may have their wants supplied. Care has been exercised also to arrange the material in each Quarter, and in fact for the year, so that it is well balanced from the standpoints of Home and Foreign Missions, va-

riety of subject-matter, and method of presentation. There will doubtless be few schools that will follow the order of the material as it appears in the book for fifty-two consecutive Sundays. It is not the desire of the author that they should. Missions is so bound up with current life and world progress that every wide-awake Sunday-school will seek for the latest, freshest, current missionary information, and will present it either as incident or program in some one of the variety of ways illustrated in the text, or perhaps in some other way. While it has been the aim to gather in this volume material of abiding value, for use at any time, one should not hesitate to lay aside such a book as this for the presentation of some current missionary information that may be more appropriate for the moment.

A number of the Mission Boards, from time to time, in connection with special Home and Foreign Mission Campaigns, have provided just such material for platform use in the Sunday-school. Local Sunday-school workers should therefore keep in close touch with their Mission Boards and secure from them full particulars regarding all such special campaigns.

PART II

FIRST QUARTER

I. Conditions Revealing the Need for the Gospel

Sundays 1 to 4 Inclusive

FIRST SUNDAY

Fifteen Minute Program for Opening Period

IMMIGRATION

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To appreciate the value of the immigrant as a national asset and our duty to him as such.

Chord on Piano

Silence

Leader—There are some hymns which are prayers. We want to sing such a one at the opening of our service to-day. Let us all join heartily.

Hymn: Lord! While for All Mankind We Pray[1] (Tune, Dedham).

1. Lord! while for all mankind we pray,
   Of ev'ry clime and coast,
   Oh, hear us for our native land,
   The land we love the most.

2. Oh, guard our shores from every foe,
   With peace our borders bless,
   With prosperous times our cities crown,
   Our fields with plenteousness.

3. Unite us in the sacred love
   Of knowledge, truth, and thee;
   And let our hills and valleys shout
   The songs of liberty.

4. Here may religion, pure and mild,
   Smile on our Sabbath hours;
   And piety and virtue bless
   The home of us and ours.

5. Lord of the nations, thus to thee
   Our country we commend;
   Be thou her refuge and her trust,
   Her everlasting friend.

Leader—Still in the spirit of this prayer hymn, let us bow our heads as Mr. ——— offers a petition for the incoming millions from other lands to our own, that they may both receive a blessing and become a blessing.

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, other appropriate hymns may be substituted.

Prayer

Note—The prayer should not exceed one minute. Immediately after the prayer and without announcement the following recitation should be given by some member of the school:

Recitation: Open Gates

Where the sunrise lights its level bars
They have caught the glow of our field of stars.
The people, weary of yoke and chain,
Exultant crowd down the ocean lane.

"On the East three gates." Swing wide, swing wide,
A welcome here for the human tide!

Where glaciers creep to the frozen sea
The sons of a dim, far history,
Down the lonely, fierce Alaskan slope
Stretch eager hands to our doors of hope.

"On the North three gates." Swing wide, swing wide,
A welcome here for the human tide!

Where restless, turbulent peoples toss
Under the fire of the Southern Cross,
A light gleams down the mountain track
As the gates of Panama swing back.

"On the South three gates." Swing wide, swing wide,
A welcome here for the human tide!

Down the sunset path of the Western skies
Old nations hail a new sunrise,
They beat, like the sea, on our golden shore;
They wait—how long?—for an open door.
"On the West three gates." Swing wide, swing wide,
A welcome—when?—for the human tide!

—Charles L. Thompson.

Leader—Through the open gates the immigrants have been coming and are still coming—approximately 900,000 a year. Many regard them as a menace. If unreached by the gospel, they are. Do we realize what debt we owe them? how large a share of our national toil they bear? ——— will now tell us.

NOTE—If some one in the school will draw in advance on the blackboard or on a large sheet of paper the picture of an immigrant toiler, it should now be uncovered. This one may be used.

I AM THE IMMIGRANT

The Immigrant as a Toiler

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent. of all the labor in the slaughtering and meat-packing industries.

I do seven tenths of the bituminous coal mining.

I do seventy-eight per cent. of all the work in the woolen mills.

I contribute nine tenths of all the labor in the cotton mills.

I make nineteen twentieths of all the clothing.

I manufacture more than half the shoes.

I build four fifths of all the furniture.

I make half of the collars, cuffs, and shirts.

I make half of the gloves.

I refine nearly nineteen twentieths of the sugar.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of to-morrow.

If I can be fused into the body politic the melting-pot will have stood the supreme test.

—Frederic J. Haskin.

Pen Pictures of Immigrants in Our Midst

Leader—We are to hear to-day how some of the strangers within our gates live. These are pen pictures of actual conditions seen by a mission worker in a Canadian city. They can be duplicated in many cities of both Canada and the United States.

NOTE—Three pupils will now come to the platform and tell the following:

First Pupil—"Stanislau Yabonovich is a teamster. He owns his own team, and his wife goes out cleaning. They own their house and several lots. They live in two rooms, and have five roomers. The furniture consists of three beds, a table, two chairs, a stove, and some boxes. The attic is full of pigeons."

Second Pupil—"John Luelbachyl and his wife Mary came out from Galicia last spring. When he reached Winnipeg it was discovered that he had 'sore eyes,' and he was deported. His wife remained in the Immigration Hall for several months. Then she had a bad ankle, and had to be taken to the hospital. The three children were sent to the Children's Aid."

Third Pupil—"John Klenbyel and wife and six children, and from fifteen to twenty boarders, live in four rented rooms. The place is 'beastly' dirty. The boarders bring home kegs of beer nearly every day. Two of the older girls are 'working out.' One of them told our visitor the other day that she cannot stay at home; she is happier away."

NOTE—If possible, have one or two similar cases mentioned showing conditions and needs in your own community, ascertained by personal investigation. Information may also be obtained of the local Charity Organization Society or the Society for Improving the Condition of the Poor.

Leader—From what we have heard of the conditions under which many of our immigrants live, is it not the duty of the Christian people of the community to see that these conditions are improved?

Scripture, as below indicated

Leader—The immigrant problem is not modern. It existed in Moses' day. You will be interested to hear the commands God gave to the children of Israel regarding the immigrants in their midst, spoken of as sojourners. Let us listen.

NOTE—Exodus xxii. 21; xxiii. 9; Deut. x. 18, 19; xxiv. 17-22; xxix. 10-13 may be read successively by different classes previously appointed to do so.

Leader—Wherever Christianity goes, the worth of the individual life is taught. The hymn we shall now sing emphasizes this truth. Let us all join in singing it.

Hymn: God Save the People[1] (Tune, Commonwealth)

1. When wilt thou save the people?
   O God of mercy, when?
   Not kings and lords, but nations,
   Not thrones and crowns, but men!

[1] This hymn with music is in *Fellowship Hymns* published by the Y. M. C. A. Press, 124 East 28th Street, New York City. If preferred, this hymn may be rendered as a stirring recitation.

Flowers of thy heart, O God, are they,
Let them not pass like weeds away,
Their heritage a sunless day;
God save the people!

2. Shall crime bring crime for ever,
Strength aiding still the strong?
Is it thy will, O Father,
That no man shall toil for wrong?
"No," say thy mountains; "No," thy skies;
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs;
God save the people!

3. When wilt thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men;
God save the people! Thine they are,
Thy children, as thine angels fair;
From vice, oppression, and despair,
God save the people!

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Woodsworth, *Strangers Within Our Gates;* Haskin, *The Immigrant.*

I. Conditions Revealing the Need for the Gospel

Sundays 1 to 4 Inclusive

SECOND SUNDAY

Prayer Introduction and Book Announcement

HOW PRAYER SECURED HELP FOR UGANDA'S NEEDS

It was back in 1875 in the heart of Africa. In the palace hut of King Mutesa of Uganda were gathered his courtiers and chief men to talk once more with Henry M. Stanley, the great explorer, before he returned to England. The white man had been four months in Uganda. He had told the king many wonderful things, but what interested him most was the story of Jesus Christ. On this eventful day Mutesa expressed his desire to know more of the white man's God. He promised to build a church, and begged that other white men might come to teach him and his people about the good way.

"Stamlee," he said, "say to the white people, when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live."

This led Stanley to write a letter to the *Daily Telegraph,* a London newspaper, urging that missionaries be sent to Uganda. Seven months that letter was on its way. Finally it reached London and was printed in the newspapers in November, 1875.

In the office of the Church Missionary Society in London that newspaper appeal was read by the Secre-

taries. Here was a challenge to send men to the Dark Continent that could not go unheeded. But they had neither men nor money for the dangerous undertaking. They turned the key in their office door, locking themselves in, and fell upon their knees in prayer, asking God to raise up both the missionaries needed and the money to send them. The third day after Stanley's letter appeared in the London paper something happened. A letter came to the Church Missionary Society which read as follows:

"Dear Mr. Hutchinson:

"Often have I thought of the people in the interior of Africa in the region of Uganda, and I have longed and prayed for the time to come when the Lord would open the door so that heralds of the gospel might enter the country. The appeal of Stanley to the Christian Church, from Mutesa's capital, seems to show that the time has come for the soldiers of the cross to make an advance into that region. If the Committee of the Church Missionary Society are prepared at once and with energy to start a mission to Victoria Lake, I shall gladly give you 5,000 pounds [about $25,000] with which to begin.

"I desire to be known in this matter only as

'An Unprofitable Servant'

(Luke xvii. 10.)"

After the missionary Secretaries had read such a letter as that, they were sure God was answering prayer. They resolved, after further prayer, to get other newspapers to ask for men and money for Africa. In a few days another letter came bringing

in another 5,000 pounds ($25,000) and in a short time $120,000 had been given. Here was the money to begin work.

But this was not the only answer to prayer, for other letters came in from people who had no money to offer, but who offered something better, their lives and services for Africa. Eight men in all wrote such letters. One came from a young Scotchman, Alexander Mackay, who was a civil engineer. He was over in Germany employed by a machine construction company near Berlin. He was an earnest Christian and hoped that he might go as a missionary to Madagascar, but the way had not opened. One night shortly before Christmas, 1875, he was reading Stanley's book *How I Found Livingstone.* As he laid it down, he noticed an old copy of the Edinburgh *Daily Review* on his table. His eye caught the name of one of the Secretaries of the Church Missionary Society. Curiously he picked up the paper and read the appeal for Africa. Then and there he made up his mind to go, and, though it was after midnight, he wrote a letter to London offering his services as a missionary to Uganda. This is what he said:

"My heart burns for the deliverance of Africa, and if you can send me to any one of these regions which Livingstone and Stanley have found to be groaning under the curse of the slave-hunter I shall be very glad!"

Four months later, in the offices of the Church Missionary Society in London, eight volunteers for Mutesa's kingdom in Africa met to say farewell. The

prayers of the missionary Secretaries had been abundantly answered.

The story of the going forth of these men and the thrilling adventures of Mackay are told in *Uganda's White Man of Work*. It is in our Sunday-school library, but will likely not be there long after Sunday-school to-day. Better ask for it early.

Mutesa's need was met through prayer. It is the one way to secure the men and the money.

Will Mr. ——— lead us in prayer, that out from our Sunday-school home and foreign missionaries may go forth?

—Fahs, *Uganda's White Man of Work.*

I. Conditions Revealing the Need for the Gospel

Sundays 1 to 4 Inclusive

THIRD SUNDAY

Field Story

FIGHTING MARY

Jesus loved the children. We should feel something of his heartache over the conditions in which so many little children live and die to-day.

But do not let it end in heartache, else heart-hardening will follow. Jacob Riis tells this story of one of the slum children of New York, Fighting Mary:

She carried her name; that tells the story. A pupil on occasion in the Industrial School of the Children's Aid Society, on Seventh Avenue, she had acquired such a reputation as a battler with the gangs of the neighborhood, that it seemed like putting a premium on bad conduct, I suppose, to bid her to the Thanksgiving dinner; but better counsel prevailed, and she was allowed to come. And

when she saw the little mince pie at her plate—a whole pie, the first and only one in her desolate life, though nothing was further from her mind than thoughts of desolation, with several unsettled scores on hand—her whole childish soul went out to it. She caressed it tenderly, felt of it, sniffed its sweet fragrance, and, when every sense was satisfied except taste, she crammed it as carefully as she might, all warm and pulpy as it was, into her dress pocket. The boys saw it and, encouraged by the presence of strangers, jeered a little; not very loudly, for they knew the penalty well; but she heard it and, with one of the looks before which the "gang" had quailed before, she said just this: "For mother."

That was all; but it brought the tears of penitence, of sorrow, and of gladness to the eyes of the good women who thought once of shutting her out as quite beyond hope.

There are . . . children living in tenements (or in need) right in our own town.[1] ——— is now going to tell us how we can be of help.

—Riis, *The Peril and the Preservation of the Home.*

I. Conditions Revealing the Need for the Gospel

Sundays 1 to 4 Inclusive

FOURTH SUNDAY

Prayer Introduction

COST OF CONFESSION IN INDIA

The opposition to Christianity by the Brahmans of India is intense. "In a certain district is an old-fashioned country town held in strength by the Brah-

[1] State how many after investigation. Then someone should tell what friendly help this school can give.

mans. No convert has ever come from that town, and the town boasts that none ever shall." Should a Brahman confess Christ, at once persecution begins and every effort is made to make him recant. "Two Brahman lads belonging to different parts of this district decided for Christ, went through all that is involved in open confession, and were baptized. One of the two was sent North for safety; his people traced him, followed him, turned up unexpectedly at a wayside station in Central India, and forced him back to his home in the South. Once there, they took their own measures to keep him. The other lad was sent to Madras. The Brahmans found out where he was, broke into the house at night, overpowered the boy's protectors, and carried him off. They, too, did what seemed good to them there, and they too succeeded. No one outside could interfere. The caste guards its own concerns.

Listen to the cry of one who longed to make open confession:

"O Lord Jesus Christ, who knowest us to be placed in such danger that it is as if we are in some magical circle drawn round us, and Satan standing with his wand without, keeping us in terror, break the spell of Satan, and set us free to serve thee!"

Leader—Will Mr. ——— lead us in prayer for these to-day in India who long to be set free to serve Jesus Christ?

NOTE—The prayer should not exceed one minute.

—Carmichael, *Things as They Are.*

II. The Gospel Meeting the World's Needs

Sundays 5 to 8 Inclusive

FIFTH SUNDAY

Fifteen Minute Program for Opening Period

CLIMBING UPWARD

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary, omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: So to picture the progress made by the American Negro from the paganism of his ancestors as to realize that Christian education and evangelism are the factors necessary to his continued progress.

Chord on Piano

Silence

Leader—The Christian life is a conflict against sin. There is a hymn which summons us to the fight in God's strength. Let us sing it with a will.

Hymn: Fight the Good Fight with all Thy Might[1]
(Tune, Ernan)

1. Fight the good fight with all thy might,
   Christ is thy strength, and Christ thy light;
   Lay hold on life, and it shall be
   Thy joy and crown eternally.

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, other appropriate hymns may be substituted.

2. Run the straight race through God's good grace,
   Lift up thine eyes and seek his face;
   Life with its way before us lies,
   Christ is the path, and Christ the prize.

3. Cast care aside, lean on thy Guide;
   His boundless mercy will provide;
   Trust, and thy trusting soul will prove
   Christ is its life, and Christ its love.

4. Faint not nor fear, his arms are near;
   He changeth not, and thou art dear;
   Only believe, and thou shalt see
   That Christ is all in all to thee.

Leader—Let us turn to the 25th chapter of Matthew and read responsively a part of the parable of the Talents, in verses 14 to 23.

Scripture: Matthew xxv. 14-23

Leader—This passage we have just read tells of talents bestowed and results expected. We are to hear to-day about a race, many of whom are using to good advantage their talents, men and women who are proving faithful.

Six members of our school will tell us briefly something of the upward climb of the Negro.

NOTE—These pupils, without further announcement, should come to the platform and, standing together, should tell in succession their stories.

First Pupil—**The Negro in His African Home**

The original home of the black man was Africa.

There are millions of them there to-day. It is a long journey from a pagan savage in Africa to an intelligent, capable, and respected Negro in America. Just as the white man traces back to pagan ancestors so does the black man.

Suppose we look at him in dark Africa before coming to America.

On the west coast of the Dark Continent the natives have a vague belief in a Supreme Being, though they do not worship him, but the evil spirits which they believe are all about them ready to do them harm. The witch-doctor is the most powerful person with the spirits, and he is feared and respected by all. The people believe he can foretell the future, and can change persons into trees or lower animals. They believe also in fetishes or charms which are supposed to bring good luck and ward off evil. The medicine-man, or magic doctor, by the use of certain ceremonies gives power to the fetish. If it is desired to secure power over another person, the applicant must give the magic doctor either some crumbs from the food, clippings from finger-nails or hair, or a drop of blood of the person over whom influence is sought. These represent the life or body of that person. "So fearful are natives of power thus being obtained over them, that they have their hair cut only by a friend; and even then they carefully burn it or cast it in the river. If one accidentally cuts himself, he stamps out what blood has dropped on the ground."

In coming out from heathenism and abandoning his fetishism for Christianity, nothing is more difficult

for the African Negro than to lay aside his superstitions. From being a thief, he can become honest; from being a liar, he can become truthful; from being lazy, he can become industrious; he can give up his many wives for one; from a state of ignorance and brutality, he can become educated and courteous. "And yet in his secret thought, while he would not wear a fetish, he believes in its power and dreads its influence if possibly it should be directed against himself."

This is the picture of the Negro in Africa.

Second Pupil—**Slavery Days in America**

Few if any Negroes have come from Africa to America as immigrants. "They came," it is said, "because they had a pressing invitation," and against their will. The horrors of the slave-trade we shall not speak of now, but simply say that from the days of the Pilgrims, possibly earlier, until 1807, slaves were brought to the United States and sold.

When first brought to America, the Negroes were scattered over the different colonies. It was soon found that the climate of New England was too cold for them and slavery was unprofitable in that section. It therefore became confined almost entirely to the South. If slavery was a sin it was a national sin, and the nation as a whole is responsible for it. Well may the people of all sections thank God that the institution of Negro slavery no longer exists in North America.

Third Pupil—**Emancipation and After**

At the close of the Civil War both the Negroes and

their former masters were in the midst of awful poverty.

"In most cases the old masters told their servants that their homes were open to them, and if they were willing to remain and work, they would do all in their power to help them. The idea became widespread, however, that the government intended to divide the land of the whites among the Negroes and the belief became current that every Negro was to receive 'forty acres and a mule.'

"Deluded with impossible promises, they hoped for wealth as a part of freedom. Their disappointment was practically expressed by one who said: 'I thought when I got free I'd hev a big white house and do lak Missus did. I'd hev a fine silk dress a-trailin' on de carpet, all trimmed up wid lace, and er mahogany table, a-shinin' wid silver. But freedom ain't meant nuffin to me yet but sickness an' hunger an' sorrer, an' instid of workin', my main bizness has been a-burrin' of my dead.' "

Fourth Pupil—**The Negro's Plea**

"I make no selfish plea; it is a plea to save yourselves. Let us do our duty and the Keeper of us all will perform his. The Negro can afford to be wronged; the white man cannot afford to wrong him. Never since the day we left Africa's shores have we lost faith. We are a patient, humble people; there is plenty in this country for us to do; we can afford to work and wait. The workers up in the atmosphere of goodness, long-suffering, and forbearance, and for-

giveness are not many or overcrowded. If others choose to be mean, we can do good; if others push us down, we can help push them up. No harm can come to the black man that does not harm the white man. Think from whence we have come, spurned and cheered on in the darkest hours by our midnight groans, our songs, and before-day prayers, and an inherent faith in the justice of our cause. We went into slavery, property. We came out citizens. We went into slavery, pagans. We came out Christians. We went into slavery without a language. We came out speaking the proud Anglo-Saxon tongue. We went into slavery with the slave-chains clanking about our waists. We came out with the American ballot in our hands. This, this is our past. I ask the Church to say what shall be the future."

Fifth Pupil—**Progress**

The greatest opportunity to-day for the Negro is in the South where most of them live. He is preacher, teacher, physician, merchant, shoemaker, carpenter, blacksmith.

Right after the war the Negro was homeless, penniless, ignorant, and without any clear idea as to what he should do. Ninety-five out of one hundred of them could neither read nor write. From this condition they have made wonderful progress. They have set before themselves new standards of life, and they are finding their place in the world's work. One or two examples will make this clear.

Joey Stebbins and the Chain Gang

"On the roadway, in front of the big brick Freedmen school-building, in one of the cities in Georgia, a dozen or more convicts from the city prison were at work. Of the entire gang few seemed over twenty-five years of age, while some five or six were scarcely sixteen years old. One boy, still wearing knee trousers, particularly attracted my attention. I asked the foreman, or 'boss,' what the lad's name was, and upon what charge he had been convicted; and also about his home and parents. 'Madam, that boy has never had a chance to be good. His mother is a poor drunken creature, idle and thoroughly bad, and it was because she drove him out to steal that he is wearing that chain to-day, but he is better off away from such a mother. I have thought many times since I brought him down here to work that if he had ever been given a chance that the boys playing over there have,' pointing to the play-ground where some fifty boys were taking recess, 'he would not be here. I feel sorry for that boy, and would like to see him over there,' lifting his eyes, with a toss of the head toward the school close by.

"The boy himself I saw was stealing glances at the merry groups in the big campus, where some were playing leap-frog, others marbles, while not a few were tossing the ball. I saw him wipe the tears away again and again upon the rough sleeve, as he strove to hide the emotion that a look of sympathy and interest had aroused within his yet tender heart. Once he dropped the heavy pick, and stooping to regain his

hold upon it, I saw in his movements, that he was only a frail child, who had been poorly cared for and still more poorly fed. A brighter look came into his face, and in the rapid, steady strokes that fell on the stony roadway by his thin and almost wasted arm I saw renewed effort to do the task set before him. 'How long a sentence has this child to serve?' I asked, resolved, if there was a possible way to reach him, effort must be made to save him. 'Six months on the chain gang for stealing wood and coal from Lawyer Bradley's place, is the sentence, Madam, and unless some one pays the fine and stands for his behavior, he'll have to work every day of it out, for there's a great deal of public work wanting to be done, and it is such as these that must do it.'

"'The name, please?' I asked, and 'Could I go to see the child in prison, after working hours, or on the Sabbath?' I continued.

"'Well, yes, I reckon so, if the jailer is willing, but it would be a mighty strange sight to see a lady like you going into the filthy cells where these nigger convicts are jammed in like sardines,' he said.

"'But you haven't told me his name yet; what is it, sir?'

"'Joey Stebbins, madam,' the man replied kindly, 'and his mother is old Moll Stebbins, the terror of the alley in which she lives.'

"I saw with joy that Joey had a friend in his taskmaster.

"Sabbath came, and with it my visit to the prison. I found the jailer courteous but somewhat suspicious

of my errand, and I was permitted to talk to the youthful prisoner only in his presence. The scene upon which I entered will live in my memory forever. Filth, disease, and death seemed to lurk in every crevice and corner of the low-ceiled, poorly ventilated, dark, and moldy prison-house. Joey's recital of his home life, the cruel mother, and the atmosphere of sin and crime that had enveloped him from earliest childhood, and even infancy, was enough to make heaven pity the dejected, unhappy child.

"The fine was paid and surety given that the offense would not be repeated, and permission was granted to remove the boy to the school on the hill, where all arrangements had been made to receive him. Within forty-eight hours he was settled in a room with four other boys. It would be difficult to describe Joey's feelings as he entered the little gate that led to the broad, open doorway of the school, which seemed to him to speak words of welcome. Only three days before he was a convict on the chain-gang, swinging a heavy pick and looking with longing heart upon the joys he had never expected to share. 'Oh, could it be true? Was it not all a cruel, mocking dream? Wouldn't his mother come and take him away, while the good, kind teachers were asleep? Wouldn't the boys hate him because he had been on the chain-gang?' were the thoughts that filled him with nameless fear, as he lay upon the little iron cot, the first night he spent in the school, and drove sleep from his eyes. It had all been agreed that a new name should be given to Joey; instead of 'Stebbins' he should be known as

'Harrington, retaining the first name, excepting it should be 'Joseph,' instead of 'Joey.'

Under the kind, tender, loving guidance of the devoted teachers, the broken-hearted look that seemed fixed upon the child's face faded away, and in its place there gradually came a bright, earnest, manly light that never can shine from any but a noble soul. Joey had reached the haven for which he had been groping throughout his short tempestuous life. Cheerfully every task was performed; his mind and heart were most impressionable, and his character grew in beauty and strength. He grasped the thought that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should have everlasting life.' He grew in manhood from year to year, and to-day a nobler Negro Christian man cannot be found in all the South than 'Joseph Harrington, M.D.,' once 'Joey Stebbins' on the chain-gang—saved through Christian sympathy and a mission school."

Sixth Pupil—**I'm Boun' fo' Scotia**

"Way down South in the land of cotton" an old log cabin stood on the edge of a little village. The Negro mother and her children were well content, all save one—a sturdy little girl with a strong face and large, solemn eyes, that seemed always asking questions.

"'Mammy,' she would often say, 'tell me all 'bout 'mancipation; how you feel'd when you know'd you's free?'

"'Feel!' her mother would always answer, 'I felt

like I wanted to go out in the bigges' fiel' and holler jest as loud as I could holler.'

"'But, what does 'mancipation mean, anyway, mammy?' she would persist.

"'Why, it means we's all free, jest like white folks.' Yet little Sarah felt way down in her heart that she was not 'jest like white folks.' 'Mancipation was not the only thing she did not understand; her whole little world was full of wonders. She would stand and watch the stars; what were they made for? Who made them?

"The flowers were another wonder to her; she would touch them gently with her little black fingers. Who made them all? Who cared for them all?

"But books and papers were the greatest wonders of all. If she only knew what those little black signs meant, then she could learn everything. Over and over in her heart sounded the cry, 'I want to know! I want to know!'

"The years passed on; she was growing to womanhood, the old questions still unanswered and new ones constantly arising.

"One day she heard some one speak of a school for colored girls, yes, colored girls, where they learned to read and write, to sew and keep house. Instantly the old words, 'I want to know!' changed to 'I'm boun' fo' Scotia!' Her wistful eyes grew eager, her whole face resolute with her great determination.

"She hired out as a field hand to a man who promised her money 'for Scotia.' All through the long, hot days she lightened her work with dreams of school.

And then, when the harvest was ended and she went for her wages, her employer said, with a careless laugh, 'Did you suppose I was in earnest? Girls' work isn't worth anything.'

"Dazed with the cruel disappointment, she went home. After her toil she had only money enough to buy a little clothing.

"Spring came and she hired out to another farmer, and again at harvest-time received but little pay. When she told her story at home her old mother's anger knew no bounds. Stamping her foot, she cried, 'We's free; we's no man's slaves.'

"But Sarah only said, firmly and slowly, 'Mammy, I'm boun' fo' Scotia,' as she sat on the doorstep to let the evening air cool her eyes, burning from the hot tears she had shed.

"The full moon was rising over the hills and gave beauty even to the stony, unfenced field that lay beyond the winding road.

"Suddenly a bright, eager look came into Sarah's eyes; she rose, and, crossing the road, stood for a long time looking at the ground given over to woods and brambles.

"Before the others were awake the next morning she was up and hurrying away to see the owner of the neglected stony field, in whom, at last, she found a friend. He rented the land to her on easy terms, and let her have wood from his wood-lot with which to fence it.

"All through the winter she toiled, splitting rails, building fences, clearing off brush and stones.

"All alone she plowed and planted, singing at her work. Her hard life of the past two years had taught her to be a good farmer. To the laughing and teasing of the other girls her only answer was, 'I'm boun' fo' Scotia.'

"Those Southern fields are fertile, but never did crops prosper like hers. All nature seemed in sympathy with her. The very corn leaves whispered together of Scotia, and the cotton balls were fairly bursting with glad promise. The harvest came, and at last the money for Scotia lay in her hand.

"Then a new difficulty arose; no one could direct her on her journey. But she was not to be daunted. She bravely got on the train, resolved to go as far as it went; perhaps some one could then direct her to her journey's end. At first she was a little afraid, but everything was so wonderful she soon forgot her fear, and the rumbling train as it rushed along seemed repeating in a sing-song rhythm, 'Scotia, Scotia, boun' fo' Scotia; Scotia, Scotia, boun' fo' Scotia.' And the train was right, for when it stopped Scotia was only twenty miles away. That very night she lay down to sleep in her own white bed in the neat dormitory of the mission school. Now she could learn what ' 'ligion' was, what ' 'mancipation' meant.

"All the energy and will power that had been used in cultivating the neglected field were now bent on learning womanly arts and mastering her school books.

"The first was easy in comparison with the second. She began to realize this in her own heart as the

months went by, and her large dark eyes grew more wistful and her face looked sad and tired.

"Only in Sunday-school did this expression leave her; there her face was radiant. She knew now Who had called both blazing star and tiny flower into being; to Whose almighty power it was no task to care alike for planet and sparrow.

"What was far more precious to her woman's heart, she learned of Jesus of Nazareth, the friend and uplifter of women. 'The Sunday-school alone is worth all the hard work of my life,' she said one day to her teacher.

"Fortunately wisdom is not learned from books only; and as time passed this brave spirit was learning and growing. Many an hour in the safe stillness of the night did she lie awake thinking, thinking, until what she could do, and therefore ought to do, became plain to her. Then without delay, she went to one of her teachers.

" 'I'm sorry,' she said, 'but I know I'll never learn much from books,' and her eyes filled as she glanced at the bookshelves; then her face brightened again, as she went on. 'But I know about housekeeping and sewing, and I can read and write, and do sums, and I know now what religion is, and how awfully my people need it. I can tell them what I know; I must not stay here, I must go to them; when I've taught all I know, I'll come back.'

"So she went to a very wretched neighborhood, gathered all the colored children, and opened a school in an old log building. A queer-looking company she

had. Little boys wearing the outgrown clothing of their sisters, even to the sunbonnets; girls with ragged dresses, necklaces of nuts, and ornaments of colored candy much too rare and precious to eat. When the school closed what a marvelous change there was! Clean hands, shining faces, and clothing mended. Indeed, in all the neighborhood round, a spirit of improvement was at work. Young and old pleaded with her to stay, but she refused, saying in her quiet, determined way, 'I've taught all I know; I'm bound to go back and learn some more.'

"In this way she is spending her life, going into neglected districts, forming schools, teaching them all she can. She has already founded several Sunday-schools, out of two of which churches have grown. She has developed great executive ability and influence over young girls, and has become a grand example of true womanhood, for in her own soul she has learned and in her life is unconsciously teaching a truth that one of the great men of our country has put into these words: 'When I look at the life of Jesus, I see that the purpose of consecration, of emancipation, is service to his fellow men.' "

Leader———— will now recite for us a beautiful Negro poem in dialect, written by a Negro poet, Paul Laurence Dunbar.

O Lil' Lamb

O li'l lamb out in de col',
De Mastah call you to de fol',
O li'l lamb!

He hyeah you bleatin' on de hill;
Come hyeah an' keep you' mou'ning still,
O li'l lamb!

De Mastah sen' de shepud fo'f;
He wandah souf, he wandah no'f;
O li'l lamb!
He wandah eas', he wandah wes';
De win' a-renching at his breas'.
O li'l lamb!

Oh, tell de shepud whaih you hide;
He want you walkin' by his side,
O li'l lamb!
He know you weak, he know you so';
But come, don' stay away no mo'.
O li'l lamb!

An af'ah while de lamb he hyeah
De shepud's voice a-callin' cleah—
Sweet li'l lamb!
He answah f'om de brambles thick,
"O Shepud, I's a-comin' quick"—
O li'l lamb!

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Naylor, *Daybreak in the Dark Continent;* Leaflets of the Freedmen's Department of the Woman's Board of Home Missions of the Presbyterian Church in the U. S. A.: "Joey Stebbins and the Chain Gang," "I'm Boun' fo' Scotia," "The Foundation," November, 1913; Helm, *The Upward Path.*

II. The Gospel Meeting the World's Needs

Sundays 5 to 8 Inclusive

SIXTH SUNDAY

Prayer Introduction

THE STORY OF AN UNTAINTED LEPER BOY

"A child leper!" Can we imagine a sadder sight, a more hopeless future, than is brought before our minds by these three short words?—a sight only too common in countries where leprosy is prevalent.

And why should there be child lepers? Is it because this terrible disease is hereditary? No! for it is not.

Then how does a child become a leper? It is from constant contact with their leper parents. It has been proved from frequent experience that children born of lepers almost invariably become lepers in childhood, unless removed from the danger of contagion. Think of the peril to which the children of lepers are exposed, whether the parents are among the many wandering lepers, getting a scanty living here and there by begging, or among those sheltered, to some extent, in one of the isolated leper villages to be found in the East, where a whole family may be crowded into a tiny unventilated hut.

Is there any hope for the children? Yes! they can be saved if they are removed soon enough from contact with their leper parents.

How is this being done? The Mission to Lepers provides Homes for the untainted children. There are now 550 untainted boys and girls being supported, educated, and trained up to live useful lives, in twenty

homes belonging to the Mission to Lepers, or in homes partly helped by the Society. Here is the story of one of these boys.

It was a happy home—Duncan's early home—far away in that little village in Bengal, India. His parents were happy in having boys, for whom they had so earnestly longed. All the future seemed bright, but dark clouds gathered. The father died, but the poor mother felt that she had a still heavier trouble to bear when she found that she was a leper! A leper! an outcast!—"cursed by her god!" her former friends would say. What could she do? She was in despair; but at last she heard good news—that the foreigners had built a beautiful home for suffering ones like her, that there she would be sheltered and cared for, and that there would be a home also for her little ones. It seemed almost too good to be true, but she determined to go and see, and started off with Duncan and his little brother to Purulia, where, as she had been told, she found a welcome and a home. It was very hard to part with the little ones, that, in the home for the untainted children, they might be saved from the same dreadful disease. She was soon reconciled, however, as she saw them so happy and well cared for.

Duncan was then about six years old—a bright, lovable little fellow. He has always given much satisfaction by his diligence, his good behavior, and his constant readiness to be helpful to others. Duncan has been baptized, and is a really earnest Christian. He passed well through the various school examinations,

and then studied drug compounding at the government training school, giving promise of becoming a clever compounder and assistant. He was of so much use that the people began to call him "Dr. Duncan," though he was not fully qualified. His success, however, did not spoil him; he was still the same humble lad as ever.

Recent news of Duncan is very encouraging, and will be best given in the missionary's own words:

"I am very happy to be able to write to-day that Duncan has passed his examination as a drug clerk. He is the first of the children of leper parents here who has reached this aim. I have reported about him previously, that he is a good young man, and I can assure you that he really is such.

"More valuable than his passing the government examination is another thing. One of the boys of the Children's Home was so ill that the doctor gave him up, and refused to give him any more medicine. He thought it was useless. Duncan, however, went on nursing the boy most tenderly, and, next to God, it is due to him that the boy's life has been saved. All this happened just after Duncan's return from Calcutta, where he went for the examination. The days of work during the time of his preparing to appear in the examination were hard but valuable; but the ten nights' watching has been much more valuable. He has certainly passed the highest standard."

Leader—Shall we specially remember "Dr. Duncan," and pray that his life, which has begun so well, may be used by God, not only in the healing of the

bodies of those among whom he lives, but also in the healing of their sin-sick souls? Shall we pray also for all lepers and their untainted children? Will Mr. ——— now lead us in prayer?

NOTE—This prayer should not exceed one minute.

Mission to Lepers Tinted Leaflets, No. 13; Helpers' Guild Leaflet.

II. The Gospel Meeting the World's Needs

Sundays 5 to 8 Inclusive

SEVENTH SUNDAY

Field Story

THE BIBLE REPLACES THE SPEAR

Wherever the gospel goes it wins victories even among the most degraded. Before the missionaries went to New Guinea, in the South Sea Islands, the people were savage cannibals.

At a meeting of the native Christians in 1892 one of them picked up a spear and said, "This used to be our constant companion; we dared not go to our gardens without it; we took it in our canoes; we carried it on our journeys; we slept with it by our sides, and we took our meals with it close at hand; but," he continued, holding up a copy of the gospel, "we can now sleep safely because of this. This Book has brought us peace and protection, and we no longer require the spear."

—Banks, *Heroes of the South Seas.*

II. The Gospel Meeting the World's Needs

Sundays 5 to 8 Inclusive

EIGHTH SUNDAY

Field Story: Impersonation

WHAT LED WHITE ARM TO CHRIST

People are attracted when they see the life of Jesus manifested. This was what led to the conversion of White Arm, the Crow Indian chief.

He was interested in the mission from the time it was started, but did not at first confess Christ. This confession was made in a meeting at St. Louis at which White Arm was in attendance. White Arm said his decision was made while he was watching a white man speak in the meetings. Something in the speaker's face fascinated the Indian. *He decided that if Jesus could make a man's face look like that, he would be a Jesus man too.* His confession was made to a great crowded audience. All eyes were fixed intently upon the red man of noble figure and strong face. First he made the sign language; then he spoke and the missionary interpreted. No suggestion had been made to White Arm as to what he should say. No suggestion could have improved upon what his heart led him to say.

NOTE—It will add greatly to the effectiveness of this incident if this part of the story of White Arm is given as an impersonation.

[1]"The Great Father knows White Arm—knows he's bad—send missionary to make him good."

[1] Stretching both hands upwards he brought them back slowly to his heart.

[1]"Now White Arm knows the Great Father, because missionary tell him of Jesus."

[2]"Jesus loves White Arm and White Arm love him."

[3]"The Great Father wants White Arm to walk in the Jesus road; Jesus road a straight road, all straight; White Arm walk in it, walk straight. Tell the people this. That's all."

White Arm's baptism was delayed by sickness and later by extreme cold. He put the matter this way:

NOTE—Continue impersonation.

"Last spring me go to St. Louis. Jesus gives me new heart, me go Jesus road. Me see Jesus people heap. Me go Oklahoma, see fifty-two Indians go into river and be baptize for Jesus. Me see two people baptize inside Jesus house [church]. My heart feel good, me talk, me baptize just like that. Me come Lodge Grass and me say to missionary, 'Now me baptize.' He say, 'Pretty soon Ash-potestch [Dr. Chivers'[4] Crow title] is come.' Me say, 'All right, my heart glad.' Long time me wait; no baptize; all the time missionary say, 'Pretty soon, pretty soon.' By and by me get sick, heap sore, Ash-potestch is no come, water too much cold, my heart heavy. Next summer water in Little Horn get warm, me no sick—too much wait. Me go Jesus road. Hurry up, me

[1] Placing his hands to his heart he raised them slowly, opening out toward heaven.

[2] Pointing to his heart again and then upward.

[3] Stretching forth his right arm at full length, hand pointing straight forward.

[4] The late Dr. Chivers was Field Secretary of the American Baptist Home Mission Society.

baptize now; me go Sheridan, Mr. Petzoldt's Jesus house, water heap warm, me no sick, me baptize, heap good."

Since his baptism he has made a very commendable record.

It is a long journey from where he was in paganism to what he became in God's kingdom. We can see in him evidences of growth in grace, and are satisfied that he lived up to all the light he possessed. He openly and willingly confessed Christ as his personal Savior before his people; he was faithful in church attendance; he helped the mission at every turn, and was loyal to its interests, as he understood them; he held family prayer and asked the blessing at every meal.

III. Notable Events of Mission History

Sundays 9 to 11 Inclusive

NINTH SUNDAY

Fifteen Minute Program for Opening Period

HOW THE GOSPEL ENTERED JAPAN

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To realize the contrast between Roman Catholic and Protestant missions and the part the Bible had in winning the first Protestant converts in Japan.

Chord on Piano

Silence

Leader—We are to hear to-day how Christianity entered Japan. Let us all join in singing as an opening hymn, "Fling Out the Banner."

Hymn: Fling Out the Banner[1] (Tune, Waltham)

1. Fling out the banner! let it float
   Skyward and seaward, high and wide;
   The sun, that lights its shining folds,
   The cross, on which the Savior died.

2. Fling out the banner; heathen lands
   Shall see from far the glorious sight,
   And nations, crowding to be born,
   Baptize their spirits in its light.

3. Fling out the banner! sin-sick souls
   That sink and perish in the strife,
   Shall touch in faith its radiant hem,
   And spring immortal into life.

4. Fling out the banner! let it float
   Skyward and seaward, high and wide,
   Our glory, only in the cross;
   Our only hope, the Crucified!

5. Fling out the banner, wide and high,
   Seaward and skyward, let it shine;
   Nor skill, nor might, nor merit ours;
   We conquer only in that sign.

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred other appropriate hymns may be substituted.

Leader—Before Protestant Christianity was introduced into Japan, Roman Catholicism was taken there by Francis Xavier,[1] in 1549. With what results ——— will now tell us.

Christianity First Enters Japan

About fifty years after Columbus discovered America Francis Xavier, a Portuguese priest, landed on the shores of Japan. To be exact it was in the year 1549. Xavier was a noted missionary in his day. He preached the gospel in India before going to Japan. Many converts were won, though they understood very little what true Christianity meant. As they grew in numbers, more Portuguese and Spanish priests came to Japan as missionaries. These priests soon tried to get political power in the country. "A Portuguese sea-captain was reported to have said: 'The King, my master, begins by sending priests, who win over the people; and when this is done, he dispatches his troops to join the native Christians, and the conquest is easy and complete.'" As a result, as early as 1587, laws were passed to drive out the priests from the land, and persecution of them and of the natives who had become Roman Catholics was bitter. It is said that, during a period of some fifty years, two hundred thousand people perished.

About the year 1637, a Portuguese ship, bound from Japan to Lisbon, was captured by the Dutch, who at that time were at war with Spain. As Spain had already conquered Portugal, Portuguese ships sailed

[1] Pronounce, Zav'-e-ayr.

under the Spanish flag. Among the papers found on the ship was a letter from a Japanese Christian to the King of Portugal. It was a request for ships and soldiers with which to overturn the government and make it subject to the Pope of Rome. This letter was given to the Japanese government by the Dutch, and as a result, a law was passed banishing forever from Japan all Portuguese.

In 1638, the Christians that remained decided to make a determined stand against the persecution by the government. They fortified an old castle, where they were besieged for two months, and finally were compelled to surrender. Thirty-seven thousand were massacred. This was Roman Catholicism's last stand. It is said that over the ruins of their castle was placed a stone with this inscription:

> **"So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."**

Roman Catholic Christianity was thus driven from Japan because of its political designs.

Leader—After their experience with the Portuguese, the Japanese wished to have nothing whatever to do with foreigners, excepting only with Chinese and Hollanders. ——— will now tell us about

Attempts to Trade with Japan

After the Portuguese were driven from Japan, the

Dutch were allowed to continue to trade, but under very strict conditions. Only eleven of them could stay in Japan, and they were compelled to live on a little island, Deshima, in the harbor of Nagasaki. Wives or daughters were under no circumstances permitted to land or reside on the island.

"All those connected with the foreigners were provided with a ticket which they were obliged to show to the guard whenever they passed through the gate. These persons, before they entered upon their duties, were compelled to sign, with their own blood, an oath promising to enter into no friendship with the Dutch; to give them no information whatever about the history, religion, laws, manners, or language of Japan."

For years efforts were made by different nations to open trade with the Japanese, but all were politely refused. Finally, July 8, 1853, U. S. Commodore Matthew C. Perry visited Japan, and, returning in 1854, on March 31 of that year secured a treaty permitting trade with the United States.

Leader—You will be interested to know that on the first Sunday after Commodore Perry dropped anchor in the bay of Yeddo, Japan, he held service on board his vessel. One of the hymns used was "All people that on earth do dwell." Let us sing heartily this hymn Commodore Perry and his sailors sang.

Hymn: All People That on Earth Do Dwell (Tune Old Hundred)

1. All people that on earth do dwell,
   Sing to the Lord with cheerful voice;

Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

2. Know that the Lord is God indeed;
Without our aid he did us make;
We are his flock, he doth us feed,
And for his sheep he doth us take.

3. Oh, enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud, and bless his name always,
For it is seemly so to do.

4. For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

5. To Father, Son, and Holy Ghost,
The God whom heaven and earth adore,
From men and from the angel-host,
Be praise and glory evermore.

Leader—We are glad to know that a different type of Christianity, Protestantism, has found entrance to Japan, and so far from having political designs has sought only the good of the country. ——— will now tell us about its first converts.

Protestantism Enters

Before Commodore Perry went to Japan and by treaty opened the door to foreign trade, the country, as we have heard, had been barred closely against the entrance of all foreigners. After the Commodore's

visit strict watch was still kept to prevent foreigners landing and Japanese leaving.

One of the officers charged with keeping careful lookout was named Murata. Often in the discharge of his duties he went out by day and night in a boat scanning the harbor. One day he found a little book floating on the water and picked it up. It was in a strange language and he wondered what it was. He did not know then that that little book was going to change his whole life and the lives of many of his countrymen.

When he discovered that it was a Dutch translation of the New Testament, he sent to Shanghai to secure a translation in Chinese and began studying the book. This led to his conversion, so that twelve years later, in 1866, he and his brother and two sons and a number of followers went down to Nagasaki to see Dr. G. F. Verbeck, the Holland-American missionary, who had recently arrived in Japan. This is what Murata said to him:

"Sir, I cannot tell you my feelings when, for the first time, I read the account of the character and work of Jesus Christ. I had never seen, nor heard, nor imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life."

For two hours they talked together, and then Murata asked that he might be baptized. This was a brave thing to do, for there were strict laws against any one becoming a Christian, and it might mean death.

Thus by Murata's finding a Bible floating in the har-

bor of Nagasaki, Protestant Christianity gained entrance into Japan and secured its first converts.

Leader—We shall now have unveiled a motto which is the testimony of one of Japan's great statesmen, the late Prince Ito, to the value of Christianity.

> **"Japan's Progress and Development are Largely Due to the Influence of Missionaries exerted in Right Directions when Japan was First Studying the Outer World."**
>
> —Prince Ito, former Premier of Japan.

Leader—Just before the classes take up their Bible lessons now, let us read responsively from Psalm cxix, verses 92 to 104. As we read these verses, let us remember what the Bible and Christian Missions have done both for Japan and for America.

Scripture: Psalm cxix. 92-104

Prayer

Leader—Let us pray very definitely that Japan may become a Christian nation. Mr. ——— will lead us very briefly.

NOTE—The prayer should not exceed one minute.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely dis-

tinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Cary, *Japan and Its Regeneration;* Speer, *Servants of the King.*

III. Notable Events of Mission History

Sundays 9 to 11 Inclusive

TENTH SUNDAY

Field Story

HOW THE DIGGING OF A WELL BROKE THE BACKBONE OF HEATHENISM

When you want water in your home, all you have to do is to turn on the spigot and let it run. If some years ago you had lived on the island of Aniwa in the South Seas, to the northeast of Australia (locate on map), you would have found it not quite so easy. You would have had to go to the village water-hole, and even then you might have gotten very little water or none at all.

This water-hole was on the ground that belonged to two so-called sacred men. They claimed to be able to fill it with rain whenever they wanted to. The superstitious natives believed in them, and brought them presents to cause the rain. But there was one man on that island, John G. Paton,[1] the missionary, who knew these fellows had no power to bring the rain, and he gave them no presents. He knew what a blessing it would be to the people if there were a well of fresh water on the island. So one day he said to the chief,

[1] Mr. Paton landed in the New Hebrides group in August 30, 1858, first on the island of Aneityum, and in November, 1866, on Aniwa.

"I am going to sink a deep well down into the earth to see if our God will send us up fresh water from below." The chief thought it a very strange and foolish idea, for he had never heard of rain coming up from below. Mr. Paton told him that over in Scotland, where he came from, fresh water comes up out of the earth, and he hoped it might do the same in Aniwa. The old chief advised him not to let the people know he intended digging down in the earth for water, for they would never believe in him any more or listen to what he might say.

But Mr. Paton was not to be thwarted in this way. He felt sure that, if a well of water could be secured, some of the superstitions of the natives would be overthrown. So he began to work with pick and spade, and later, by offering fishhooks as a reward, received the help of some of the natives. One night part of the side of the well fell in, because it had not been properly supported. After that, none of the natives would go down in the hole again for fear of being buried in it by another cave-in.

For the fiftieth time the chief told Mr. Paton that never would rain be seen coming up from the earth in Aniwa.

But Mr. Paton was bound to keep on. When he had dug down about thirty feet, the coral became damp and he knew that water was near. So one evening he said to the old chief, "I think that Jehovah God will give us water to-morrow from the hole." "No," said the chief, "you will never see rain coming up from the earth on this island. We expect if you

reach water to see you drop through into the sea and the sharks will eat you. That will be the end of it."

The next morning, bright and early, Mr. Paton went down, sank a narrow hole in the center about two feet deep. Trembling with excitement he watched the water bubble up and muddy though it was, he eagerly tasted it. It was water, living water, fresh water from Jehovah's well. No pilgrim in the desert ever found a spring with greater joy than did Mr. Paton the water in that well.

The chiefs and their people gathered near the top of the well, for had not Mr. Paton said he hoped to find water that morning? When he came up he brought a jugful of the precious liquid. The natives crowded around in superstitious fear. "The old chief shook it to see if it would spill, and then tasted it, and rolling it in his mouth with joy for a moment, he swallowed it, and shouted, 'Rain! rain! Yes, it is rain! But how did you get it?' "

Mr. Paton replied, "Jehovah my God gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves."

Though every man there could climb the highest tree as swiftly and as fearlessly as a squirrel, not one of them had the courage to walk to the side of the well and look down into it. To them it was miraculous, but they were mighty curious as well, so they finally agreed to take firm hold of each other by the hand, and to place themselves in a long line, the foremost man to lean cautiously forward, look down into the well, and then pass to the rear, and so on until all

had seen Jehovah's rain far down below. Mr. Paton says that it was somewhat comical, but far more pathetic, to stand by and watch their faces, as man after man peered down into the mystery and then looked up at him in blank astonishment. "When all had seen it with their own very eyes and were weak with wonder, the old chief exclaimed, 'Missi,[1] wonderful, wonderful is the work of your Jehovah God. No god of Aniwa ever helped us in this way.' "

The next Sunday the old Chief, Namakei, preached a sermon on the well. Among other things he said:

" 'My people, the people of Aniwa, the world is turned upside down since the word of Jehovah came to this land! Who ever expected to see rain coming up through the earth? It has always come from the clouds! Wonderful is the work of this Jehovah God. No god of Aniwa ever answered prayers as the Missi's God has done. Friends of Namakei, all the powers of the world could not have forced us to believe that rain could be given from the depths of the earth, if we had not seen it with our eyes, felt it, and tasted it as we here do. Now, by the help of Jehovah God the Missi brought that invisible rain to view, which we never before heard of or saw, and' (beating his hand on his breast, he exclaimed):

" 'Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw till the Missi brought him to our knowledge. . . . The gods of Aniwa cannot hear, cannot help us, like the God of Missi. Henceforth I

[1] The word the natives used for the missionary.

am a follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. Let us burn and bury and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear, the Jehovah who gave us the well, and who will give us every other blessing, for he sent his Son Jesus to die for us and bring us to heaven. This is what the Missi has been telling us every day since he landed on Aniwa. We laughed at him, but now we believe him. The Jehovah God has sent us rain from the earth. Why should he not also send us his Son from heaven? Namakei stands up for Jehovah!' "

That sermon and the sinking of the well broke the backbone of heathenism on Aniwa. Idols of wood and stone were brought to the missionary's home by the natives and were destroyed.

—Paton, *Autobiography of John G. Paton*, Second Part.

III. Notable Events of Mission History

Sundays 9 to 11 Inclusive

ELEVENTH SUNDAY

Introduction to the Use of the Hymn, "Hail to the Brightness of Zion's Glad Morning"

STARTLING HAPPENINGS OF A DECADE

NOTE—The Leader of this exercise should be an adult. The comments by the Leader should not be read or learned by rote. As given here they are merely suggestive. If practicable the Leader should question pupils in the school in

regard to the details of the more recent events. Such questioning should be very brief, not exhaustive but stimulating.

It will add very much to the effect of this exercise if a messenger boy, or a pupil dressed as a messenger, comes to the platform in view of the school and delivers to the Superintendent these ten telegrams and cablegrams. They should be addressed to ten different Intermediate pupils in as many different classes. As soon as the Superintendent has received the telegrams he should make some statement like the following:

Superintendent—It is rather unusual for us to have a batch of telegrams and cablegrams delivered for members of our Sunday-school at the Sunday-school session. Evidently there is some news of urgent importance. Will those whose names are called, please come to the platform and get their messages?

NOTE—As the Superintendent calls their names, the pupils come to the platform, stand together, and have their telegrams and cablegrams handed to them. Each in turn tears open his envelop and reads the contents to himself. Meanwhile the adult chosen as Leader for the exercise comes forward and says:

Leader—There have been forwarded to our Sunday-school to-day, addressed to ten of our number, messages of striking importance from various parts of the world. They tell of events that have taken place in the last few years, and of their remarkable significance, in connection with the progress of God's kingdom.

Great changes have been going on at home and abroad. There is a deepened interest at home in the churches in missionary work. Business methods are

being applied in the churches to secure greater efficiency.

Abroad, all Asia is awake, and is in a period of transition. We shall now hear the messages that have been sent to us by wire and cable, the world around.

NOTE—The pupils will now read aloud in turn, clearly and with animation, their telegrams, the Leader interjecting some such remarks as below indicated between the messages. To insure the messages being read in chronological order, each envelop should be numbered serially from one to ten.

The events presented are significant and suggestive of a method. Others may be substituted if desired. Keep the school in touch with the *most recent* happenings that affect the Kingdom.

First Message

Manchuria, January 2, 1905

Port Arthur surrenders. Plucky Japan victorious over Russia after long siege.

Leader—Do any of you remember about the siege of Port Arthur? It was one of the important events of the war between Russia and Japan. The success of Japan in this struggle had a remarkable effect upon the other nations of Asia. They saw Japan take her place as one of the world powers. They realized that the yellow man was a match for the white man in warfare. Her great neighbor, China, was convinced that Japan's victory was due to her new progressive ideas, and was eager to imitate her. So China began to awaken to the need of "Western learning."

Second Message

China, October, 1905

Empress Dowager issues edict abolishing ancient system of government examinations. Establishes modern university and schools.

Leader—The old system of education in China required the memorizing of the sayings of the great men of ancient time. After this edict of the Empress Dowager, the old examination halls were abandoned. Modern schools and colleges are being established in place of them.

Third Message

Persia, October 12, 1906

The Shah compelled to grant constitution to people. First parliament opened.

Leader—What kind of a government did Persia have before the constitution was granted? (Absolute monarchy.) The fact that the people demanded a constitutional government shows that a spirit of modern progress was stirring among them. This same new spirit is awaking other Mohammedan nations.

Fourth Message

Turkey, July 24, 1908

Constitution granted. Young Turk party jubilant.

Leader—The granting of a constitution to the Turkish people was a wonderful victory for the modern party. There was great joy all over the land. When the first ballot-boxes were opened for the election of the representatives of the people, little girls dressed in white stood in lines upon either side of these sacred symbols of liberty, while the voters marched by with flags and songs of joy. July 24th is celebrated every year as the Turkish Independence Day.

Fifth Message

Korea, August 23, 1910

Japan annexes Korea and assumes responsibility over the Hermit Nation.

Leader—The rule of Japan over Korea has been on the whole good, but there have been testing times for the Church since annexation. Japan views with suspicion any organization of her subjects which is not under direct Japanese control. She fears Christianity as an organization dominated by foreigners.

Sixth Message

India, December, 1911

Proclamation at Delhi of King George, Emperor of India, makes possible the increase of primary schools by 75 per cent.

Leader—This has doubled the school-going population of India. Wider opportunities for education are among the signs of the new era.

Seventh Message

China, February 12, 1912

Republic established in China by abdication of Emperor and retirement of Manchu dynasty. Yuan Shih-kai elected President.

Leader—China, the newest Republic in the world, is undergoing reconstruction. She needs the sure foundation of Christianity if she is to endure. This is her time of critical need.

Eighth Message

Turkey, August, 1913

Peace treaty between Balkan nations signed. Turkey stripped of most of her possessions in Europe.

Leader—Who were Turkey's enemies in the Balkan War? What territory did Turkey lose? (Have a pupil look this up beforehand. Briefly stated, Turkey lost all possessions on the shores of the Adriatic, Ægean, and Black Seas, except a strip bordering on the Sea of Marmora and the Ægean, including Constantinople and Adrianople. A rough outline map showing these changes might be made and shown at this time.) Why is the weakening of Turkey's rule an encouraging sign? "As the power of Turkey is weakened the opportunities for Christian work in Mohammedan lands are increased."

Ninth Message

Canal Zone, November 18, 1913

The steamer LOUISA, the first large vessel to pass through the Panama Canal, made the trip today.

Leader—Is there any connection between missions and the opening of the Panama Canal? Undoubtedly. Intercourse between our country and South America is easier. Especially the west coast of South America is brought nearer. Many regions now remote and difficult to reach are opened up to missionary work. It means a great missionary opportunity in the "neglected continent" of South America. It also means a tremendous home missionary opportunity and responsibility on the Pacific Coast, as immigrants will come direct from Europe to our Western shores. We must meet these great needs.

Tenth Message

Kansas City, Mo., January 4, 1914

Student Volunteer Convention is in session December 31 to January 4 with 5,031 delegates. Biggest and best yet held.

Leader—This convention was composed of the choicest young men and women from 755 schools and colleges of the United States and Canada. They faced for five days the question of their responsibility to meet the great needs of the world. Many of these students will become missionaries. Let us stand back

of them with prayer. Since the beginning of the Student Volunteer Movement in 1887 up to the time of the Kansas City Convention, 5,882 student volunteers had sailed for foreign fields. In the four years from 1910 to 1914, 1,466 left America, the largest number in any one quadrennium—more than had sailed in the first twelve years of the Student Volunteer Movement.

Truly we have heard to-day of thrilling happenings, all of which show that the kingdom of God in the world is being advanced.

Let us join in singing, "Hail to the brightness of Zion's glad morning."

—New Era Programs for the Sunday School; *Missionary Review of the World*, January, 1914.

IV. The Call of the Field for Service

Sundays 12 and 13

TWELFTH SUNDAY

Field Story

PULLING THE LOADS

A missionary in China relates the following: "Shanghai is a flat city. The only places where the streets leave the level are the bridges over the creeks. The four or five coolies that pull the carts get along well enough on the level, but when they come to go up on the bridges, it is no uncommon sight to find them at a standstill, tugging away for some minutes before they can get started again.

"As I crossed a bridge on my way to the Mission Press the other morning, I saw a well-dressed Chinese

gentleman that I knew, go to the assistance of a cart that was stuck, and laying hold of a rope, give just the extra help that was needed to get the cart to the top of the bridge. It must have caused a good deal of surprise to the passers-by and not least to the coolies.

"My friend overtook me a few moments later, and said: 'I am very much interested in the laboring classes.' 'Yes,' said I, 'I saw you taking a very practical interest just now.' He answered, 'That is my work. Whenever I see them unable to pull their loads, I help them to the top, and then I have a chance for a few moments to preach the gospel to them. I tell them it is because I am a Christian that I help them, because I love Jesus. And if I see a wheelbarrow upset in the street (a very common sight) I help the man replace his load and preach the gospel to him.'"

—M. Myers in *All the World*, January, 1914.

IV. The Call of the Field for Service

Sundays 12 and 13

THIRTEENTH SUNDAY

Field Story

FILL UP THE RANKS

There graduated from Princeton Theological Seminary in the spring of 1912 a young Chicago millionaire, William W. Borden. Before he entered college, when he was nineteen years old, he made a tour of the world, visiting the principal mission fields, and when he returned he had made up his mind to become a foreign missionary. When in his sophomore year at Yale, he offered himself to the China Inland Mission.

His desire was to give his life to the evangelization of the Moslems in western China, of whom there are some ten millions. He was the first young man upon whom was laid the burden of these people. During his college days he was greatly interested in personal work and started a rescue mission in New Haven and erected a building for its use at a cost of $20,000. In his first year in the Seminary, at a meeting one evening, he said, "Many men seem to think it hard to give themselves to Christ for foreign missions, but it never seemed hard to me. It seemed to me to be the easiest and most natural thing in the world."

After graduating from the Seminary, he spent a few months traveling among the colleges in the interests of the Student Volunteer Movement and in December, 1912, he left for Cairo, Egypt, where he planned by the study of Arabic and of Moslem literature, with Dr. S. M. Zwemer, to fit himself more perfectly for his chosen field of Kansu, the most inland province of China.

On March 21, 1913, he was taken ill with spinal meningitis and on April 9, before he had ever reached the scene of his contemplated life-work, he was summoned to the higher service in heaven.

Some one has well said of him, "We had learned from others the duty of consecration; he taught us the blessedness of it." The ten million Moslems of the province of Kansu in western China await a gospel messenger. Who will take William Borden's place?

—Princeton Seminary Bulletin; Missionary Review of the World.

SECOND QUARTER

I. Conditions Revealing the Need for the Gospel

Sundays 14 to 17 Inclusive

FOURTEENTH SUNDAY

Fifteen Minute Program for Opening Period

SOME NEEDS OF AMERICAN CHILDREN

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: So to picture the conditions under which many of the children of our country live as to arouse a practical interest in their welfare, issuing in service in their behalf.

Chord on Piano

Silence

Leader—Let us join in singing that beautiful hymn of childhood:

Hymn: I Think When I Read That Sweet Story of Old[1] (Tune, Sweet Story)

1. I think when I read that sweet story of old,
   When Jesus was here among men,

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, other appropriate hymns may be substituted.

How he called little children as lambs to his fold,
I should like to have been with them then.

2. I wish that his hands had been placed on my head,
That his arms had been thrown around me,
And that I might have seen his kind look when he said,
"Let the little ones come unto me."

3. Yet still to his footstool in prayer I may go,
And ask for a share of his love;
And if I thus earnestly seek him below,
I shall see him and hear him above.

4. In that beautiful place he has gone to prepare
For all who are washed and forgiven;
And many dear children shall be with him there,
For of such is the kingdom of heaven.

5. But thousands and thousands who wander and fall,
Never heard of that heavenly home,
I wish they could know there is room for them all,
And that Jesus has bid them to come.

Invocation. For the children of our land who do not know Jesus

NOTE—This prayer should not exceed one minute.

Leader—Let us turn in our Bibles to Matthew xviii. 1-6, 10-14, which shows Christ's concern for the children. We will read this passage responsively.

Scripture: Christ's Concern for the Children. Matt. xviii. 1-6, 10-14

Some Conditions in which Children in America Live

Leader—Different members of our school will today give us some glimpses of child life here in America. We shall first hear of

The Three D's Versus the Three R's

The three R's—reading, writing, and arithmetic—suffer neglect among the children of the poor in most of our cities. But the three D's—dirt, discomfort, and disease—are ever present.

"Any dispensary doctor knows of scores of cases of ulceration of the eye that are due to the frequent rubbing of dirty faces with dirty little hands. Worse filth diseases than that find a fertile soil in the tenements, as health officers learn when typhus and smallpox break out. It is not the desperate diet of ignorant mothers, who feed their month-old babies with sausage, beer, and Limburger cheese, that alone explains why so many babies die among the poor in the tenements. The dirt and the darkness in their homes contribute their full share, and the landlord is more to blame than the mother. He holds the key to the situation which her ignorance fails to grasp, and it is he who is responsible for much of the unfounded and unnecessary prejudice against foreigners, who come here willing enough to fall in with the ways of the country that are shown to them. The way he shows them is not the way of decency. The really injurious foreigners in this community, outside of the walking delegate's tribe, are the foreign landlords who, born in

poverty abroad, have come up through tenement-house life to the ownership of tenement property, with all the bad traditions of such a career; and the absentee landlords of native birth who live and spend their rents away from home, without knowing or caring what the conditions of their property are, so the income from it does not fall off. There are honorable exceptions to the first class, but so few to the latter as to make them hardly worth mentioning."

NOTE—Without further announcement other members of the school will tell one or more of the following:

Scenes in the Tenements

"Rose was nine years old and lived in a tenement. Her mother used to make dolls' dresses, and Rose had to snip them apart. She grew so tired of doing this for dolls for other little girls to play with, when she had no doll herself and when she wanted to read fairy stories, that what do you think she did? She snipped into the dolls' dresses with the scissors! So now her mother makes big dresses, for little girls, and Rose cannot use the scissors, but must work with a needle. She sews on thirty-six buttons to earn four cents.

"The scallops of the embroidery trimming little girls like so well for their dresses are cut out by children in tenement houses. These little girls generally go to school, but often fall asleep over their lessons because they worked long after bedtime the night before, and an hour or two before school in the morning.

"The pretty ribbon trimmings are pulled through the dresses by children in still other tenement homes. You

see, their mothers do not mean to be cruel, but they must pay rent and buy coal and bread and shoes with the money the children can earn. More cruel than these poor mothers were the people who, when the fathers were little boys, made them do work that taught them nothing. For now the fathers do not know how to earn enough money, and they are idle while the children work.

"If only everybody cared, and would not buy things that children make, the factory men would give the work to the fathers and not to the children."

The Children of the Mills

They no longer shout and gambol in the blossom-laden fields,
And their laughter does not echo down the street.
They have gone across the hills; they are working in the mills,
Oh, the tired little hands and aching feet!
And weary, dreary life that stunts and kills!
Oh, the roaring of the mills, of the mills.

All the pleasures known to childhood are but tales of fairy-land.
What to them are singing birds and rushing streams?
For the rumble of the rill seems an echo of the mill,
And they see but flying spindles in their dreams.

In this boasted land of freedom they are bonded baby slaves,
And the busy world goes by and does not heed.
They are driven to the mill just to glut and overfill
Bursting coffers of the mighty monarch, Greed.

When they perish we are told it is God's will,
Oh, the roaring of the mill, of the mill.

—Ella Wheeler Wilcox.

Children in the Sweat Shop

"As soon as a little child can be of the least possible help, it must add to the family income by taking a share in the family toil.

" 'A child three years old can straighten out tobacco leaves or stick the rims which form the stamens of artificial flowers through the petals. He can put the covers on paper boxes at four years. He can do some of the pasting of paper boxes, although, as a rule, this requires a child of six to eight years. But from four to six years he can sew on buttons and pull basting threads. A girl from eight to twelve can finish trousers as well as her mother. After she is twelve, if of good size, she can earn more money in a factory. The boys do practically the same work as the girls, except that they leave the housework earlier, and enter street work, as pedlers, bootblacks, and newsboys.

"The sick, as long as they can hold their heads up, must work to pay for the cost of their living. As soon as they are convalescent they must begin again. The other day a girl of eight years was dismissed from the diphtheria hospital after a severe attack of the disease. Almost immediately she was working at women's collars, although scarcely able to walk across the room alone."

The Story of Marietta

"Marietta, the youngest skilled worker found by the

National Child Labor Committee in a recent investigation of the New York tenement home industry, was too young to tell what time it was. She couldn't even count the petals she handled.

"But her fingers were not too small to put together the 1,620 different pieces it took for the 540 forget-me-nots she made a day. Her baby eyes could still see by the light of the evening lamp to put the tiny blossoms together, though they could not read the hands of the clock pointed to eight.

"And the pay to Marietta's family for her day's work was five cents."

The Newsboys of Our Streets

"Most newsboys sell from three to eight in the evening. But on Saturday nights and in times of excitement, hundreds join the regular 'night gang,' and sell until long after midnight.

"James, a very well-behaved boy of thirteen years, and the son of a good family, wanted to earn a little money by selling the *Saturday Evening Post.* His family was proud of him. Each Friday night when he received his stock of ten copies he was allowed to stay out until they were sold. This often kept him out till ten or eleven o'clock at night. James grew ambitious. He ordered twenty copies, and then stayed out Saturday night, also, to sell them.

"The habit of being in the street late grew upon him, and he soon remained out every night, without even the excuse of selling. No plea or command from his family helped. What he earned he spent foolishly

and only for his own desires—never for any good purpose.

"His school work suffered by his being tired out and sleepy during the day because of his late hours at night. But, what was more, his laziness and inattention had such a bad influence upon the other boys that the principal would not keep him in school. He was put to work, but has never been able to make good."

"Jerry, nine years old, sold newspapers and grew a reputation as a truant. Now he has so little idea of right or wrong that the greatest sin to him is 'being found out.' Many people think that selling papers or earning money in other ways on the street is a good thing for the boys because it 'makes them ambitious and industrious.' They forget the dangers.

"Here is what a teacher says: 'Selling papers makes boys poor in their work because their minds are always on selling. It makes them insolent, impudent, and harder to manage.' "

Statistics show that 60 per cent of boys in reformatories had sold newspapers. That is why newspaper selling should be allowed only to boys over twelve years of age, who attend school regularly and do good work there, and in no case should they sell after eight o'clock at night.

The Bootblacks and the Messengers

"Concerning the bootblack, there is very much the same story. He is more ignorant than the newsboy. His work is dirtier. He lives in the gutter. He is closest to the street. There are not as many inde-

pendent bootblacks as there were a few years ago, because the occupation has fallen into the hands of men who own the street-stands, which are presided over by young Italians who are always employed by the owner.

"It is said that the 'boss' will rarely engage a boy who has come from the street as an independent bootblack, because of their thieving and gambling habits, and because of their unreliability.

"The messenger boy's life is, perhaps, most trying of all. He has the same long and irregular hours of work, and no regular time for meals. His work does not educate him for better things. There are few chances for promotion."

John the Trapper Boy

"John is a 'trapper boy' in a coal mine in the heart of a West Virginia mountain. He opens and shuts a big trap-door for the coal cars to pass through.

"When John was twelve years old he wanted to leave school. His father, who never had a chance himself, didn't realize how handicapped John would be without an education. He was glad to have him go to work to earn money, and so he put him in the mine, which is cold and damp. John sits at the trap-door three miles away from daylight with only a little lamp in his cap to keep him company.

"In his loneliness John often wishes he could see the birds fly in the glad sunshine. As he can't, he has drawn pictures of birds on the trap-door, which is the best blackboard he has. He plays they are alive, and

over them he has written, 'Please don't scare the birds.' And this is all the fun he has."

The Coal-Breaker Boys

Outside the coal mine is the "breaker," where great machines take the huge lumps of coal that come from the mine and break it into different sizes.

"Then the pieces rattle down through long chutes, at which the breaker boys sit. These boys pick out the pieces of slate and stone that cannot burn. It's like sitting in a coal bin all day long, except that the coal is always moving and clattering and cuts their fingers. Sometimes the boys wear lamps in their caps to help them see through the thick dust. They bend over the chutes until their backs ache, and they get tired and sick because they have to breathe coal dust instead of good, pure air.

"Almost seven thousand boys, under sixteen years old, work in coal mines in this country, and some of them are only twelve. About six thousand boys work in the coal-breakers of Pennsylvania. They mine and sort the coal that keeps us warm and comfortable.

"Do you suppose the little fellows sitting all alone in the deep coal mine, or bending over the chutes, ever think of the merry children sitting around the burning coal? When we happy people sit around our cheerful coal fires, let us not forget the little fellows who sit all alone in the dark coal mines, or bend over the dusty chutes of coal-breakers to help get the coal ready for us to use."

Recitation: A Song of the Factory

The trees were white with blossoms,
The meadows were broad and fair,
And the care-free birds made music
For the children that idled there.
But a man had need of the meadows;
His walls and chimneys sprang
From among the swaying branches
Where the thrush and robin sang.
And the man had need of the children;
He gathered them in like sheep
And set them to work to earn his
Bread, for children are many—and cheap.
They crouch all day by the spindles,
Wizened and wan and old;
They have given their youth
To a master who has minted it into gold.

No longer they idly listen to a
Warbler's futile song,
No longer their idle laughter rings
Out the whole day long,
No longer they roam the meadows
Like idle gypsy bands,
For the world is growing richer by
The work of their puny hands.
And the man who found them idling
Among the feathery blooms,
And brought them to watch their lives
Away beside his clattering looms—
He talks of the goodly riches that his
Enterprise has won
With the toil of the sad-faced children,
And boasts of the thing he's done!

Copyright, *Cosmopolitan Magazine.* —James F. Montague

Leader—I do not know how you feel about these girls and boys of whom we have heard to-day, but I hope you feel as I do. I feel we ought to get on more friendly, neighborly terms with them. Some of you have heard about the "Big Brother"[1] and the "Big Sister"[1] organizations. In the adult Bible classes to-day the work of these organizations is to be explained, and I hope that, as a result, every man of our Sunday-school will become Big Brother to some boy of our town who needs a friend and adviser, and that every woman of our Sunday-school will likewise become Big Sister to some girl.

The rest of our school, who are younger, can make it a rule to be kind and friendly to every newsboy, bootblack, messenger, or other worker with whom you come into touch. Let us give these boys and girls our sympathy and our help. I want you to look at a motto, which will now be unveiled.

Friendship is a Triple Alliance of the Three Great Powers: Love, Sympathy, and Help.

—Big Sisters' Motto.

NOTE—This motto should be made in advance by some member of the Sunday-school, preferably on muslin or on cardboard and framed, so it may become a permanent part of the school's missionary equipment.

[1] For complete information regarding the Big Brother organization, write to the General Secretary, The Big Brother Movement, 200 Fifth Avenue, New York City. Regarding the Big Sister organization, address The Big Sisters, Inc., also at 200 Fifth Avenue, New York City.

Statement by Superintendent or Pastor

of the conditions and needs of children in the local community and suggested ways in which the Sunday-school may help.

NOTE—In connection with the statement regarding local conditions the following might be introduced:

Leader—What can *we* do to help the girls and boys who work in mills and factories and tenements and on the streets? Those of us who vote can help make laws to protect these children. Sometimes fathers and mothers are so busy taking care of their own children—the children round the fire at home—that they forget the others—the children in mines and factories. But we must not let them forget the other children. The most important matter in the world is, that all the children—*all the children*—shall grow up healthy and intelligent and good.[1]

Reading of the Declaration of Dependence

DECLARATION OF DEPENDENCE

By the Children of America in Mines and Factories and Workshops Assembled

Whereas, We, the Children of America, are declared to have been born free and equal, and,

Whereas, We are yet in bondage in this land of the free; are forced to toil the long day or the long night,

[1] Write to the National Child Labor Committee, 105 East 22d Street, New York City, for information about child labor conditions in your state and nationally. The pamphlet "Facts about Child Labor" and a list of special publications will be sent free on request. "Child Labor Stories for Children," an 84-page bulletin, can be secured for 25 cents.

with no control over the conditions of labor, as to health or safety or hours or wages, and with no right to the rewards of our service, therefore, be it

Resolved, I: That childhood is endowed with certain inherent and inalienable rights, among which are freedom from toil for daily bread; the right to play and to dream; the right to the normal sleep of the night season; the right to an education, that we may have equality of opportunity for developing all that there is in us of mind and heart.

Resolved, II: That we declare ourselves to be helpless and dependent; that we are and of right ought to be independent, and that we hereby present the appeal of our helplessness that we may be protected in the enjoyment of the rights of childhood.

Resolved, III: That we demand the restoration of our rights by the abolition of child labor in America.

—A. J. McKelway.

Prayer for the Preservation of the Children of America

NOTE—This prayer should not exceed one minute.

Leader—The hymn we shall now sing was especially written for the National Child Labor Committee by Fanny J. Crosby, the blind hymn writer, ninety-two years old. In sending it, Mrs. Crosby wrote: "I never was asked to write a hymn that I have more cheerfully written than this."

Hymn for the Working Children (Tune, Autumn, or Austrian National Hymn)

There's a voice that now is calling,
Loudly calling, day by day;

'Tis the voice of right and justice,
And its tones we must obey.
We must hasten to the rescue
Of the children young and frail,
Who are weary of their burdens,
And too soon their strength will fail.

In our stores and shops we find them,
'Mid the bloom of early spring;
But the Lord is watching o'er them,
And their calls to him we bring.
Though their parents bid them labor
And deny their needed rest,
Yet our faith believes the promise,
That their wrongs will be redressed.

Men of rank and high position,
Men who guard our native land,
In the name of our Redeemer,
Come and lend a helping hand.
Come at once; the plea is urgent,
And the hours are waning still;
Make these children glad and happy,
And the law of love fulfill.

Copyright, 1912, by the Biglow & Main Co. —Fanny J. Crosby.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

Riis, *The Children of the Poor;* Wilcox, *The Children of the Mills;* Stelzle, *Christianity's Storm Center; The Child Labor Bulletin*, August, 1913.

I. Conditions Revealing the Need for the Gospel

Sundays 14 to 17 Inclusive

FIFTEENTH SUNDAY

Recitation

FORGOTTEN

See how the gospel messengers press on!
A mighty army, banners all unfurled,
Sweeps on in lengthening strides of victory,
Mighty in deed and word throughout the world.
But South America still waits!

Thousands on thousands now the tidings spread;
Hark! comes the shout of triumph from afar;
India at last is bowing at His feet,
While China and Japan their gates unbar.
But South America still waits!

It seems as though each warrior's eager eye,
Scanning, perceives the need of all mankind;
And facing death or danger, God's ordained
Bring life to those in death, and sight to blind.
But South America still waits!

Still waits, and waiting hopeless drifts away,
Drawn unto death, and ready to be slain.
Shall we forbear a saving hand to stretch,
Or close our ears to cries of souls in pain,
While South America still waits?

Her teeming tribes of savage redskins need
Another Brainerd, still so long denied;
While slaves of Pagan Rome make mute appeal,
As doors wide open stand on every side.
Yet South America still waits!

Still waits! four weary centuries have gone;
Ripe is the harvest, but the laborers few.
Waits for the saving Christ, the cleansing blood,
And waiting, calls for light, for help, for you!

—Frederick C. Glass in *The Christian Workers Magazine.*

I. Conditions Revealing the Need for the Gospel

Sundays 14 to 17 Inclusive

SIXTEENTH SUNDAY

Book Announcement

THE DRAGON AND THE CROSS[1]

If you want a good story of stirring adventure in the days of the Boxer trouble in China, you will find it in this book. (Hold up a copy of *The Dragon and the Cross,* by Ralph D. Paine.)

Dr. Luther Trask, a recent football hero in America and lately arrived in China, wins the friendship of a village bully, Wang Chou, by teaching him and his crowd to play football.

When the summons comes for the doctor's services a hundred miles across country, Wang Chou and his comrades go along as escort. Jack Langworthy, a sixteen-year-old hero in the making, born in China of American parents, accompanies the party. By the time they reach their destination, the country is swarming with "Big Knives," or Boxers, intent on plundering and slaying all foreigners. How they manage to escape, discover their friends in distress, and pilot them back across the desert is a story full of thrilling

[1] Ralph D. Paine; Published by Charles Scribner's Sons, New York. Price, $1 25. A book for Intermediate and older readers.

incidents. Jack Langworthy and Wang Chou, on the return, go on ahead to warn those at home of the impending danger from the "Big Knives." These two are captured on a deserted canal boat, where they had taken temporary refuge during the night.

Jack's heart was in his throat. If the "Big Knives" should tear off his disguise as a Chinese farmer, his hours would be numbered. He is ordered to go to one of the long oars in the bow and prevent the boat from running ashore. He is grimly warned that if the boat comes to grief in the darkness his head will be chopped off. Wang Chou is put off on the tow-path to guide the trackers who pull the boat, to show them where to look out for bridges, ditches, and washouts. To make sure that he does not escape, a rope is tied around his neck in good strong knots.

Well, the rest of Chapter IV tells whether Jack's head stayed on or came off, and what happened to Wang Chou.

You can read it all for yourselves. The book is in the Sunday-school library waiting for the first person who asks for it. Whoever is fortunate enough to get it will please return it next Sunday, so others who want it may have a chance next week.

I. Conditions Revealing the Need for the Gospel

Sundays 14 to 17 Inclusive

SEVENTEENTH SUNDAY

Field Story

BELIEF IN SPIRITS AMONG THE LAOS

North of Siam live the Laos people. (Point out on

a world map.[1]) Among them evil spirits mean much more than do idols or temples. Idols are inactive, evil spirits are very much the reverse. As illustrating the relative power of idols and spirits, it is worth mentioning that the people believe that in case a temple is forsaken and the priests no longer live in the monastery, the demons come and take possession and the idols themselves become demons.

There are no beneficent spirits, they are all evil and must be appeased and placated. The devil is very exacting. The toll he collects from the Laos is very large.

If one is ill, the spirits are offended and must be fed. An offering of rice, meat, native-made alcohol, flowers, sweetmeats, is put in the road in front of the house. If after dark, a few tapers are lighted near by to attract the spirits that may come to eat.

If the patient does not improve, the doctor says a chicken must be sacrificed, and it is promptly done. If no improvement, a pig must be the offering. If the family is wealthy, the slaughter of a buffalo may be required before the case is ended. Then one of two things usually occurs. The patient recovers, and the spirits and spirit observances (never mind the cost) are praised and more than ever believed in; or the patient dies, and then the friends try to console themselves by saying, "Well, he had no merit; we did the best we could, but *nothing* would have saved him."

The Laos are in terror of evil spirits. The spirit of a neighbor or enemy is supposed to enter one and cause

[1] Large wall maps can be purchased from most Mission Boards.

illness. During delirium it is believed that the spirit is speaking and often the sick one mutters the name of a neighbor. Or if he does not mention a name, he is pinched or beaten or otherwise annoyed until he does mention the name of some one. That means that the person mentioned is a witch and has the power to possess others. Wo be to him! He will surely be persecuted and driven from the country. Spirits are bribed at rice-planting in hope of securing a good crop and the "first-fruits" of the field are offered to these demons. In building a home, spirit charms must be put on the top of the posts while the house is in building. In passing down the rapids on the way to Bangkok, offerings are made to the spirits to assure a safe passage through angry waters. There are devils in the house, the river, the forest, the mountains—everywhere—and the people are truly in bondage to them.

— Letter from Dr. J. W. McKean, missionary at Chieng Mai, Laos.

II. The Gospel Meeting the World's Needs

Sundays 18 to 21 Inclusive

EIGHTEENTH SUNDAY

Fifteen Minute Program for Opening Period

AN EMPIRE BUILDER—SHELDON JACKSON

NOTE—Let all who take part in this Program make thorough preparation in advance, so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. It will be necessary to omit some of the material offered, so as not to encroach upon the time of the regular lesson study period.

This Program, if desired, can be so adapted as to occupy the entire time of the Sunday-school session.

Aim: So to sketch the activities of Sheldon Jackson and the service he rendered in the development of the frontier and of Alaska as to realize the large contribution the Christian missionary makes to human progress.

Chart and Motto Material

It is recommended that the Missionary Committee display in the Sunday-school room large-sized mottoes expressing the following. These should be made in advance by some member of the Sunday-school, preferably on muslin or cardboard, and framed so that they may become a permanent part of the school's equipment.

> **"Sheldon Jackson is the Francis Xavier of Protestant America in Spending and Being Spent."**
>
> —T. H. Cleland, Jr.

> **"For the Love of Christ Constraineth us."**
>
> —Text of Sheldon Jackson's first sermon.

> **"Little of Stature, but by Inside Measurement a Giant."**
>
> —Said of Sheldon Jackson.

"A Missionary Bishop whose Diocese was Greater than the Ancient Dominion of Alexander."

—Said of Sheldon Jackson.

"With Him, the Great Commission took precedence over all other Commissions, and the Voice of Opportunity was the Call of Duty."

—Said of Sheldon Jackson.

"To think: to act: to work: to wait:
Faith strong, heart true, whate'er one's fate
Content, come guerdon soon, or late:
Such life's worth living."

Chord on Piano

Silence

Leader—When Sheldon Jackson, of whom we are to hear to-day, became pastor of the church at Rochester, Minn., in 1864, for lack of a church building the congregation met in a room that was formerly a drug store. The first prayer-meeting under his leadership was held in the dark, as it had been announced to begin at "early candle lighting" and no one of the six persons present had thought of bringing along a candle.

The hymns had to be sung from memory. We have plenty of light in our Sunday-school to-day, but let us

sing from memory our opening hymn, as did that little group of Christians with Sheldon Jackson in 1864.

We shall sing a splendid home missionary hymn, one that we all know and love, "My country, 'tis of thee."

Hymn: My Country, 'Tis of Thee
(Tune, America)

1. My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

2. My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

3. Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

4. Our fathers' God, to thee,
Author of liberty,
To thee we sing;

Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King

Leader—It is said of a man mentioned in the Bible that "he was little of stature," and that in his efforts to see Jesus in the crowd he had to climb up a tree.

Does any one remember his name? (Pause for a moment till the name is given.)

Yes, Zacchæus is right.

We want to read about him to-day in Luke xix. 1-6, because Sheldon Jackson, the Christian empire builder, was also a little man, and has been compared to this very man Zacchæus. A newspaper account of Sheldon Jackson referred to him thus: "By inside measurement a giant."

It does not matter so much the size of our bodies provided we are big inside. A big heart of the kind Sheldon Jackson had will make powerful and mighty a little body.

Let us read responsively, if you please, the first six verses of the nineteenth chapter of Luke.

Scripture Lesson: Luke xix. 1-6

NOTE—Without announcement, some one now tells the following:

The Early Days of Sheldon Jackson and His Decision to Be a Missionary

Sheldon Jackson grew up with the idea of becoming a minister. He decided to devote his life to foreign missions and was appointed by the Presbyterian For-

eign Board to work among the Choctaw Indians in Indian Territory (now a part of Oklahoma), for at that time the work was under the Foreign Board. The climate did not agree with him, and after a few months' service he was forced to resign on account of ill health. He therefore applied to the Board of Home Missions and received his commission as a home missionary pastor at LaCrescent and Hokah, Minn., September 5, 1859. His salary was but $300.

Some men would have thought they were doing their full duty if they covered a region five or six miles around their churches, but not so Sheldon Jackson. He journeyed for a hundred miles and more in all directions from his home, covering a territory as large as the state of Maryland. Minnesota in those days, the early sixties, was the real frontier.

Settlers were miles apart, and his trips had to be made on foot, on horseback, or by carriage or sleigh. Blizzards in winter made his journeys perilous, and in one of them he nearly lost his life. He never spared himself nor neglected any part of his great parish because of the difficulties to be faced.

It is in place here to call upon one of the members of our school to give us

Sheldon Jackson's View of His Work as a Home Missionary

NOTE—A member of the school before appointed now reads the following. Be sure to read clearly and distinctly.

The following is a quotation from a letter of Sheldon Jackson's to his parents:

"I bless God for permitting me to be a border missionary. Though I have very hard work with scarcely any pay, and many trials and dangers, I would not exchange places with the most favored minister in New York state, and I often wish I were equal to three, one to study, one to visit, and one to preach all the time."

NOTE—The person giving the talk on "The Early Days of Sheldon Jackson and His Decision to be a Missionary" now resumes:

In 1864, Sheldon Jackson left LaCrescent for Rochester, Minn., where he remained until 1869. Through his energy the church became self-supporting in three years, and from that time, 1867, his connection with the Board of Home Missions as a *missionary pastor* ceased.

Leader—Will Mr. ——— lead us in a prayer, not exceeding one minute, that men of the spirit of Sheldon Jackson may advance the work of home missions to-day; and that we may be as ready for our tasks and as faithful in performing them as was he?

Prayer

Leader—Let us sing just one stanza of that hymn, "For all the saints, who from their labors rest," the stanza which begins:—

Hymn: O May Thy Soldiers, Faithful, True and Bold (Tune, Sarum)

O may thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victors' crown of gold,
Alleluia, Alleluia.

NOTE—It will be well to have a home missionary map displayed so that the location of Sheldon Jackson's early labors as a home missionary pastor may be noted in the development of the program.

Sheldon Jackson's Appointment as a District Missionary

There are certain great days in our national history that we all know, February 12 and 22 and July 4. There is another date we ought to store away in our minds—May 10, 1869. Can any one tell me what happened of national importance on that day?

That was the day when the last spike was driven that completed the Union Pacific Railway, the first transcontinental line. It was at Promontory Point, 1,030 miles west of Omaha. But before that spike was driven, some far-seeing Christian men in Iowa were planning how to give the gospel to the thousands of settlers that were pouring into the towns and villages of the great West all along the railroad. At that time there was not a single Presbyterian Church along the railway from Omaha, Nebraska, to Sacramento, California. Missionaries were needed for the region extending from the Missouri River to California. The man those Iowa leaders chose as District Missionary to superintend this tremendous parish was Sheldon Jackson, the man who had shown his ability and proved his worth for ten years as a home missionary. Such a task needed a man of broad vision, untiring energy, and dauntless courage. Sheldon Jackson had these qualities.

Map Drill

NOTE—Have a large wall map of the United States. This can be borrowed from your Home Mission Board or purchased from it for about $3.00 or $3.50. You can secure one about 5x7 feet, paper mounted on muslin from the Superintendent of Documents, Government Printing Office, Washington, D. C. Price, $1.00. The object of this drill is to impress through the eye the immense territory which Sheldon Jackson superintended as District Missionary and to locate geographically some of the important incidents in this period of his life.

The questions suggested are those which the ordinary school can answer. Questions which presuppose a knowledge the scholars do not possess should be avoided, for they will but discourage, and make the map drill dull and profitless. In the following drill much of the information must be given by the leader or his assistants. It should be given brightly, with snap and vigor.

Leader—1. We have before us a map of a big and good country. Who can tell me what part of our country was first settled by white men?

The East, of course.

2. And then gradually the settlers moved in what general direction?

West.

3. In the middle of the last century, 1850, very little was known of the land west of the Mississippi. A few trappers and traders had gone thither, but few settlers. But when in 1848 or '49 gold was discovered in California, and ten years later in Colorado, what happened?

People went after it.

4. That's what generally happens, isn't it, girls and boys, when there's a good chance to make money?

Certainly.

5. Well, there were thousands of people that crossed the plains and the mountains in the fifties and sixties, and some of them learned that there was rich farming land on the great plains, and so many of them stayed right there. In one year the government gave away to settlers 70,000 farms of 160 acres each in this great region.

Then there arose a need for somebody, as we have seen, to go after them with the gospel, and Sheldon Jackson was given the task.

6. Who can tell me the number of members of our church?——And of our Sunday-school?——That is a good many to look after and our pastor has his hands full.

7. But suppose he had to look after all the (Methodists, Baptists, Presbyterians—insert the name of your own denomination) in our entire state, that would be a bigger job, wouldn't it? And he would have to travel a great deal from place to place, wouldn't he?

Yes.

8. Well, now let's see what was Sheldon Jackson's parish when he was appointed May 1, 1869, as District Missionary. (Point out on the map.) He had the whole of central and western Iowa, Nebraska, North and South Dakota, Idaho, Montana, Wyoming,

and Utah—more than 650,000 square miles. In the fall of 1869 the Board of Home Missions commissioned him as District Missionary of Nebraska, Wyoming, and Colorado, at a salary of $1,500, and in November Utah and Montana were added to his field. The Synod of Colorado alone at this time extended from British Columbia to Mexico, and its average width was 370 miles, an area ten times the size of New England, one fifth the size of the whole United States excluding Alaska, and as large as twenty-seven Synods in the East. Sheldon Jackson also did some work in Nevada, Idaho, and Texas.

9. Now what various people lived in this great region?

(Try to get the school to name the following: Indians, Mexicans, Mormons, Frontiersmen. If they do not respond at once, give them a cue by naming the color of some, as red, others brown, and ask what people lived in Utah.)

10. In order to understand his life among these varied peoples, we shall now have two or three thrilling incidents told.

Note—Here call upon different members of the school to tell graphically the following:

Mistaken for a Bandit

"On one of his winter journeys, Dr. Jackson was delayed for thirty-six hours by snow-drifts on the Arkansas Divide. On another occasion, while attempting to board a stage-coach a mile and a half from his camping-place, in order to fill an appointment at Pueblo,

he unconsciously assumed the role of a bandit, and for a few moments faced one of the most perilous experiences of his life. It so happened that the coach, which was due at this point about midnight, carried on that trip a sheriff and his posse who were bringing a noted desperado to the county-seat for trial. While on the way this party had received notice that an attempt would be made at some point to 'hold up' the stage-coach and rescue the prisoner. When Dr. Jackson, intent only upon reaching his destination, appeared by the roadside between stations at this unseemly hour, and signaled the driver to stop, the guards on the alert within naturally associated him with the leadership of a band of brigands in ambush. Before he could explain the situation, or even comprehend its full significance, a half dozen revolvers, thrust out from the coach, covered his person at close range and the ominous click of the hammers which accompanied this action warned him that there was but the trembling of a finger between him and instant death. It is needless to say that he surrendered unconditionally; and when the whole matter was made clear was cordially welcomed to the fellowship of the inmates of the coach."

Befriending the Indians in the Face of Death

The Americans and Mexicans in the Southwest hated the Indians, and were always glad of an excuse for warring against them. When the plan of the government to take the Apache and other Indian children north and educate them became known, it created great

excitement. Plans were made to waylay Dr. Jackson and his party of Indian children and shoot them, and lay the blame on the Apaches. This plan was frustrated, however, and after many anxious days and nights the children were brought safely to Marcial, the southern terminus of the Atchison and Santa Fe railroad, but a greater peril than any of the preceding days awaited them there.

"The whole village," says Dr. Jackson, "was panic-stricken with fear of the Indians, as on the two previous days nine persons had been murdered a few miles distant. Then, to make the danger more vivid, that afternoon the mutilated bodies of four persons had been brought to the Mexican village, a short distance away, where an infuriated mob of between two and three hundred were assembled to view the remains of their friends. Their loud wails of grief were mingled with mad cries of vengeance upon the Indians. Had the presence of these unarmed children been known to them, the mob would have torn us limb from limb, for an Indian cannot be more cruel than an infuriated Mexican. Arriving at the depot, our party kept their seats until the train was emptied and backed down to the yard. Ominous warnings were given by the railroad men that, if the Mexicans found out we were there, our lives would be worthless. Once in the yard, we were quietly and quickly transferred to a special car. The shades were pulled down and the lights put out. For three hours—it seemed an age—we sat in darkness, facing death, liable at any moment to hear the cry of the frenzied mob. The children were

unaware of their danger, and slept, while my wife and I watched and rested on the promises. It was not simply the lives of the party at stake, important as they were to us, but *the education and evangelization of the tribes represented by these children were at stake.* Everything had been done that could be done to secure the safety of the party, and now we were shut up simply to waiting and trusting. At length there was a whistle, a puff of the engine, a jerk, and, to our great relief, we were under way. In the morning we were in Albuquerque, and the long strain of six days and nights of great anxiety was over."

Prospecting in the Mountains for Souls

The following is a description by Dr. Jackson of one of his trips across the mountains in Colorado:

"We floundered over the fallen timber in the dark, felt our way over logs across the streams, or waded them, and when boots and socks were thoroughly wet we found a grim satisfaction in wading all subsequent streams rather than balance on an uncertain log. In an hour we were at timber-line, or an elevation where timber ceases to grow. We now started zigzag up the vast field of frozen snow and ice. The air grew rarer and rarer, and breathing became more and more difficult. The wet boots became frozen and the wet feet ached as if they were freezing too. Up, and still up, we went. Each step, the heel of the boot was driven firmly into the frozen snow—each one was trying to step in the dent made by the one who preceded him. A misstep or slip would send the unlucky traveler whirling down the snow-face of the mountain, to be dashed in pieces on the rocks below.

Every few steps, securing our heels in the snow, we would lie out at full length exhausted, heart thumping, nose bleeding, eyes running, and ears ringing. Sometimes the blood was forced from both eyes and ears."

Leader—These experiences, and many others that might be mentioned, show that this hardy pioneer District Missionary had lots of grit. This is what he himself said:

"The hardships were more than compensated for by the spiritual joy of founding gospel institutions which shall assist in molding the rising public sentiment in that beautiful territory, so soon to be the home of tens and hundreds of thousands."

Hymn: How Beauteous on the Mountains. First Stanza only (Tune, Greenland)

Leader—Let us now sing a hymn, which is most appropriate in view of what we have heard. "How beauteous on the mountains." Just the first stanza, please.

How beauteous, on the mountains,
  The feet of him that brings,
Like streams from living fountains,
  Good tidings of good things;
That publisheth salvation,
  And jubilee release,
To every tribe and nation,
  God's reign of joy and peace.

Sheldon Jackson in Alaska

Leader—When Sheldon Jackson was District Missionary in the Synod of Colorado, 1870-1880, he often

thought of that great territory of Alaska to the northwest, and its needy people, and earnestly hoped that some day he might go there and carry the gospel to them. In May, 1877, there fell into his hands a letter from a soldier stationed at Fort Wrangell, Alaska, earnestly appealing for missionaries to work among the natives. Dr. Jackson had been commissioned by the Board of Home Missions just about this time to make a tour of exploration of the northwest, so he extended it to Alaska, arriving in August, 1877, and established the first Christian mission there after Alaska had become United States territory. In 1884, he accepted an appointment as missionary at Sitka, dating from April 1. As in previous appointments, Sheldon Jackson interpreted this one as giving him a larger territory to cover than merely Sitka.

Previous to his settling at Sitka, he urged the necessity of public schools and a provisional government in Alaska. On April 11, 1885, President Cleveland appointed him as General Agent of Education in Alaska.

With the help of the map, I want to point out to you some of the schools in Alaska that Sheldon Jackson, the missionary, had under his care as General Agent of Education. His duty was to provide schools in a district of 1,400 miles from Point Barrow in the North to Sitka in the South, and 2,200 miles from the eastern boundary of Alaska to Cape Prince of Wales on the extreme West. (Locate these places on the map by means of a pointer.)

You can easily see that this was a tremendous terri-

tory to cover, and to go from one school to another required weeks of travel and hardship. We want to look in on some of these schools, and some members of our own Sunday-school will briefly tell us of them.

First Pupil—On July 4, 1890, Sheldon Jackson, Prof. William T. Lopp, and Prof. H. R. Thornton arrived on the U. S. Revenue Cutter *Bear* at the point farthest west in the Western hemisphere—Cape Prince of Wales. Here on Independence Day the foundations of the first schoolhouse and mission on the northwest coast of Alaska were laid. From this schoolhouse one can look north to the Arctic Ocean, south to Bering Sea, and west to Bering Strait and the coast of Siberia.

If ever a school and mission were needed, this was the place, for the natives in the village were so wicked and treacherous that no whaling vessel had dared anchor in the neighborhood for ten years. The preaching of the gospel found willing listeners, however, and for the nine months of the first school year the average daily attendance of scholars was 113. Soon the entire community was influenced and to a large extent transformed.

Second Pupil—At Point Hope, within the Arctic Circle, school was opened October 1, 1890. The schoolhouse had been built the preceding July when the Revenue Cutter *Bear* brought the missionary, Dr. John B. Briggs. On the opening day of school the teacher and the schoolhouse were there, but no pupils. The teacher waited all the morning, and then he put on his furs and went out to hunt up some children. He

found one boy walking on the beach, and so he commenced with him, and after school was over gave him a couple of pancakes.

The next morning four pupils came, drawn doubtless by the pancakes, and soon sixty-eight were enrolled. They came between six and seven in the morning and stayed all day. From November 12 to February 9 lamps had to be used in the schoolroom all the time, because there was so little light, and for twenty-four days following the 10th of December there was no sunlight at all, but just one long black night. The children would then often come late to school, as it was just as dark at 9 o'clock in the morning as at 9 o'clock at night, and as they had no clocks, they would sometimes just keep on sleeping until they heard the school bell ring.

Third Pupil—The schoolhouse farthest north in all the world is at Point Barrow, Alaska. Here great fields of ice stretch out toward the North Pole. In the spring and autumn great whales sport before the door, and in the winter polar bears prowl around. It is one of the most lonely and desolate mission stations in all the world, and for years provisions and mail were brought in but once a year, when the U. S. revenue cutter would make its way through the packs of ice. More recently two additional trips are made each year, by the use of reindeer, overland.

Before the missionary went to Point Barrow the government station was fortified against attacks of the natives. After the schoolhouse and church were established, when two hundred shipwrecked sailors

sought help and protection from the natives, food and clothing were given from their scanty supplies. In less than eleven years after the founding of the school at Point Barrow, there was a church membership of forty-three, with nearly one hundred more waiting to be received. Into the little church, holding a hundred, often at morning service two hundred or two hundred and fifty would crowd.

How the Reindeer Saved a Race

There is hardly a girl or boy here to-day who has not seen the pictures of reindeer. We picture them in our minds with Santa Claus. We are to learn to-day how these animals have saved the Alaskans from starvation.

In his trips to the Arctic Dr. Sheldon Jackson found that the food supply of the natives was each year growing less. They were hunters, but their game, the walrus, seal, and whales, had been slaughtered in such numbers by the white traders and whalers that it was only a question of a short time before all food would be gone and starvation would be staring them in the face.

Dr. Jackson knew that across Bering Strait, in Siberia, the people had an unfailing food supply in the reindeer, so he suggested their introduction into Alaska.

"The reindeer furnish their owners with food, clothing, and shelter, and nearly all the necessaries of life. The flesh, blood, and entrails are eaten. The skin makes the garments, beds, and tents. The skin of the

leg, which is covered with fine short hair, makes the boots. From the antlers are made many of their implements, drill bows for lighting fires, knife-handles, etc. The sinews of the deer make the native thread, and a most excellent thread it is. The bones, soaked in oil, are burned for fuel, and in addition to all this, the deer furnishes his master with the means of transportation and indeed to a large extent assists in forming the character of the man."[1]

People who did not know as much about Alaska or about reindeer as did Dr. Sheldon Jackson ridiculed his suggestions. They said the Siberian reindeer could not be purchased alive on account of the superstitions of their owners; that they could not be transported to Alaska even if purchased; and, if they were gotten over alive, the Eskimo dogs would attack and kill them.

While people were thinking and saying these things, Dr. Sheldon Jackson in the summer of 1891 went to Siberia, bought sixteen reindeer, loaded them on board the Revenue Cutter *Bear,* and three weeks later landed them, on September 21, at Unalaska, on Amaknak Island, one of the Aleutian group. The next summer, on July 4, 1892, he landed the first cargo of fifty-three reindeer on the mainland of America at the "Teller Reindeer Station" at Port Clarence, near Cape Spencer, on the eastern end of Bering Sea.

It was fitting indeed, that this event of national importance took place on Independence Day, July 4. It

[1] "Notes on Reindeer," by Captain O. L. Hooper, U. S. Revenue Cutter *Corwin*, Senate Document No. 204, pp. 113, 114.

was a day of thanksgiving for Dr. Jackson, and the Revenue Cutter *Bear* was gaily decorated with flags for the occasion. Years have proved the complete success of the enterprise. Says Dr. R. L. Stewart:

"The introduction of domesticated reindeer into Alaska has opened up new avenues of commerce and travel over vast stretches of ice and snow, furnished a new food supply to a starving people; developed new industries of an exceedingly practical character, and is to-day rapidly solving the problem of the perpetuation and civilization of the Eskimo. It has been said with truth that, if Dr. Jackson had done no other thing than this, his name would deserve the praise of all lovers of humanity."

Leader—Let us now sing one of the most recent home mission patriotic hymns to the grand old tune of Materna.

Hymn: America Befriend (Tune, Materna)

O Lord, our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to thee;
Fulfil the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend.

The strength of every state increase
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain;

The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend.

O suffer not her feet to stray;
But guide her untaught might,
That she may walk in peaceful day,
And lead the world in light.
Bring down the proud, lift up the poor,
Unequal ways amend;
By justice, nationwide and sure,
America befriend.

Through all the waiting land proclaim
Thy gospel of good-will;
And may the joy of Jesus' name
In every bosom thrill.
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity,
America befriend.

NOTE—At the conclusion of this Program, the superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from the Sheldon Jackson program and the other from the Bible lesson following in the classes.

—Stewart, *The Life of Sheldon Jackson.*

II. The Gospel Meeting the World's Needs

Sundays 18 to 21 Inclusive

NINETEENTH SUNDAY

Field Story

FROM BEGGAR TO BENEFACTOR

Here is a story from China which shows what the results were of befriending a beggar boy and his mother some years ago by Dr. Corbett of Chefoo.

"Years ago a beggar boy with his mother, each in an advanced stage of starvation, crawled into Dr. Corbett's yard in Chefoo, for they had heard that this 'foreign teacher' was accustomed to pity the helpless, even if their own countrymen would not. It was to them a bold step to take, but it was that or starve.

"After carefully watching the lad for several days, Dr. Corbett concluded that there was good stuff in the boy, and decided to give him a chance. To make a long story short, the lad gave his heart to Christ, and Dr. Corbett put him through primary, middle, and high school, college and theological seminary, for the youth had early decided to be a minister of the gospel. When nearly through with his studies, he found to his sore disappointment that a developing and incurable throat and lung trouble would ultimately bar him from being a preacher, so he earnestly prayed the Lord to help him to become a good business man, in order that he might be a bountiful 'providing elder.' His heart was true as steel, his love for Christ quenchless, and the Lord has answered his prayer and prospered him as a landowner and renter of city blocks.

"One day he came with a smiling face to Dr. Corbett, and exclaimed, 'Oh! the Lord has been with my honored mother and my wife and me in great power at our morning worship to-day. He has made us very happy in a decision arrived at in prayer. How much money do you think you have spent on my education?' His benefactor, in amazement, asked him to return the next day for an answer, and on being told the amount expended, he drew a check for a sum that covered principal and generous interest.

"From that day to this he has been one of the financial props of the native Church in Shantung. He gave very generously to the foreign missionaries for the erection of the native church at Chefoo, also for the fine 'Jesus Teaching Hall' in Tsingtau. He has recently given much more than his share toward a manse for the local pastor (who is entirely supported by the native Christians). This elder also gave much for the Young Men's Christian Association rooms, which line the street-side of our churchyard. It is one of his joys to give a hundred dollars to defray the expenses of a conference of native workers, or to inaugurate some new home mission work, sending preachers into some specially darkened corner of our province, or even up into Chihli province, although he and his family live in two rooms. But far more than this, he is strong in spiritual power. He is an ornament to the eldership, balanced in judgment, always eager to honor his Lord, and keen for the progress of the Kingdom. He actually obeys the King's command, 'Seek ye first the kingdom of God and his righteousness.' He really

does make it his prime business to advance the cause of Christ, and the Lord really does fulfil his promise, and adds all these things unto him."

It was foreign missions that made possible the helping of that beggar boy who has become such a useful and efficient leader.

—Letter from the Rev. Charles E. Scott, Missionary at Tsingtau, China.

II. The Gospel Meeting the World's Needs

Sundays 18 to 21 Inclusive

TWENTIETH SUNDAY

Field Story

A FAMINE LAD WORTH SAVING

During the great famine in India some years ago a missionary at Damoh one morning picked up a starving orphan boy. His father and mother had died of starvation, and his own body was reduced to a mere skeleton and he was unable to walk. He was put with the other four hundred boys that had been picked up during the dreadful famine and was carefully nursed back to strength. Damaru's ancestors were of the lowest class in India. They were beggars and outcastes, but this boy was bright and began to make splendid progress in the school. He developed into a broad-shouldered, muscular lad, and within a short time became a member of the church. In a few years he was president of the great Christian Endeavor Society at Damoh, and then he decided to become a minister of the gospel. He was sent to a Bible college in India, and graduated recently with honors. He is now pastor of one of the native churches in India.

He was a poor little starving skeleton that morning when the missionary picked him up. He did not look very promising, but the influence of the missionaries, the church, and the Bible college helped to make of him a splendid evangelist and preacher. This is the kind of work the missionaries are doing the world around.

—"Missionary Programs" of the Foreign Christian Missionary Society.

II. The Gospel Meeting the World's Needs

Sundays 18 to 21 Inclusive

TWENTY-FIRST SUNDAY

Scripture Introduction—Psalm xxiii

THE BIBLE ON THE BATTLE-FIELD IN MANCHURIA

Leader—Let us repeat together for our Scripture lesson to-day the Twenty-third Psalm. Before doing so, I want to relate an incident as told by Dr. Henry Otis Dwight, as to the comfort the fourth verse of this Psalm brought to two Japanese soldiers on the battle-field of Nanshan, just north of Port Arthur, in the Russo-Japanese War. The two soldiers were wounded at the same moment.

"One of them," says Dr. Dwight, "Sergeant Matsubara, crept up to his comrade and tried to bind up his wound. The man said to him, 'Don't trouble about me, look out for your own wound; I have believed in Jesus Christ.' Then the sergeant recited to the desperately wounded man, 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' 'Yes,' responded the other, 'I have

been laid hold of by Jesus Christ. "For which cause we faint not . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." ' At that moment a second bullet struck the speaker and he died. The sergeant lived to reach the hospital and to tell the Christian nurse of this strange communion of souls on the battle-field.

"Some of the money given by Christians in the West, in self-denial and with prayer, carried the gospel to these two pagan Japanese, and so yielded fruit a hundred-fold on the bloody slopes of Nanshan."

Leader—Let us now repeat together the Twenty-third Psalm.

—Dwight, *Book of Power*, "American Bible Society Leaflet," No. 25.

III. Notable Events of Mission History

Sundays 22 to 24 Inclusive

TWENTY-SECOND SUNDAY

Fifteen Minute Program for Opening Period

PRESERVATION OF THE BURMESE BIBLE

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To show God's providence in the preservation of the manuscript of the Burmese Bible, and to ap-

preciate the necessity of the Word of God in the development of a Christian civilization.

Chord on Piano

Silence

NOTE—As soon as the school has become perfectly quiet the person appointed should come to the platform and with animation tell the following story:

A Bible in Jail

Here in my hand is a copy of the English Bible. We all know that this is a translation from the languages in which it was first written. If this book were in Hebrew or Greek many of us could not read it. The story of how we got our English Bible[1] we all should know. I have another story, however, to-day.

When Adoniram Judson and his young bride arrived in Rangoon, the seaport of Burma, on July 13, 1813, there was not a Christian in Burma's entire population of some six to eight millions. The people were Buddhists and had their own sacred books, which taught them that there is no God, no heaven, and no Savior. The young missionaries were burning with zeal to give them a knowledge of the gospel and the sacred book of Christianity, the Bible. They therefore set themselves to learning the language, and in about four years Mr. Judson had completed a translation of the gospel of Matthew into Burmese. It took him six years more to finish the rest of the New Testament, but in December, 1823, it was completed.

The next year clouds began to gather and war

[1] Smyth, *How We Got Our Bible.*

broke out between England and Burma (1824). Judson and his fellow missionary, Dr. Price, were suspected of being spies in the employ of the English government and were thrown into the death prison. Here they languished for seventeen months, enduring great suffering and compelled to witness even worse inflicted on other prisoners.

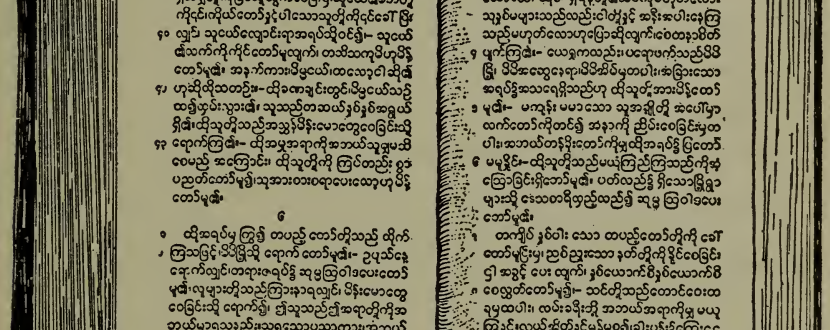
Mr. Judson's property was seized by order of the king, but Mrs. Judson managed to secrete a few things of value, among others the translation of the New Testament into Burmese, upon which Mr. Judson had spent so many years of work. She buried the precious document in the earth under their home. As the rainy season came on she knew that if the manuscript remained where it was it would be ruined by the mold. She knew it would not be safe in the house, for, if discovered, it would certainly be destroyed by the king or his officers. What should she do?

Finally she hit upon a plan, which was this. She sewed the document up in a pillow, so mean-looking and so hard and uncomfortable that not even the most covetous Burman would want it. This she took up to the prison to Mr. Judson that he might guard it as best he could while in chains.

One day, when he had been in prison about seven months, a band of men rushed into the prison yard, seized the foreign prisoners, and added two more pairs of fetters to the three they already wore and thrust them into the inner prison, a place unspeakably vile. They tore half their clothing from their backs, and snatched up pillows, mattresses, and whatever else was

in reach. The keeper to whose share Mr. Judson's pillow fell exchanged it for a better one which Mrs. Judson later brought. He no doubt wondered at the taste of the white man who would exchange a good pillow for such a hard one.

Some weeks later Mr. Judson and the other foreign prisoners were taken from their prison at Ava, where they had been eleven long months, to another, some miles distant. Again his pillow was taken from him, and one of the jailers untied the mat which was around the pillow as a cover and threw away the apparently worthless roll of hard cotton, with no idea that *inside this cotton was the precious manuscript of*



PAGES FROM THE BURMESE BIBLE

the Burmese Bible. Some hours later Moung Ing, a Christian, and faithful servant of Mr. Judson, stumbled across the one relic of his vanished master and

carried it to his home as a memento. Several months later the manuscript which now makes a part of the Burmese Bible was found within, uninjured.

Leader—For our Scripture lesson to-day we cannot do better than have read to us by the classes in turn several verses which speak of the value and preciousness of God's Word. Will each class please rise and read in successive order the verses which have been given them?[1]

Scripture: (1) Psalm cxix. 105. (2) Psalm cxix. 129. (3) Psalm cxix. 140. (4) Psalm cxix. 162. (5) Psalm cxix. 97-103. (6) Psalm xix. 7-11. (7) Psalm cxix. 72. (8) Psalm cxix. 14-16, 18. (9) Psalm cxix. 93, 111, 112, 133. (10) Acts xx. 32.

Leader—Mr. ——— will now lead us in prayer, that these Scripture sentiments may be fulfilled in our own lives; and also that the work and scope of the Bible Societies may be greatly increased.

Prayer

NOTE—This prayer should not exceed one minute.

Leader—Let us all join heartily in singing

Hymn: How Precious Is the Book Divine[2] (Tune, Knox)

1. How precious is the book divine,
   By inspiration given!

[1] The Scripture passages should be given out in advance to each teacher in the order above enumerated, and should be read accordingly. Better mail them to the teachers during the previous week, or hand them out one Sunday in advance.

[2] If this hymn is not in the school hymnal, it may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, some other appropriate hymn may be substituted.

Bright as a lamp its doctrines shine,
To guide our souls to heaven.

2. Its light, descending from above,
Our gloomy world to cheer,
Displays a Savior's boundless love,
And brings his glories near.

3. It shows to man his wandering ways,
And where his feet have trod;
And brings to view the matchless grace
Of a forgiving God.

4. It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears.

5. This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Judson, *The Life of Adoniram Judson by His Son.*

III. Notable Events of Mission History

Sundays 22 to 24 Inclusive

TWENTY-THIRD SUNDAY

Scripture Introduction—Acts xiii. 1–3.

THE ORDINATION OF NORTH AMERICA'S FIRST FOREIGN MISSIONARIES

It was February 6, 1812. Great crowds of people were flocking to the Tabernacle Congregational Church, in Salem, Massachusetts. Some of them had walked sixteen miles to get there. The church was packed. Ministers and their parishioners had come from all the surrounding country.

On the front seat sat five young college men—Adoniram Judson, Gordon Hall, Samuel Newell, Samuel Nott, Jr., and Luther Rice. They were men of fine physique and a splendid purpose shone in their faces. A solemn stillness filled the room, for this was the service of ordination of these young men to missionary service. It was the first service of its kind that was ever held on the North American continent.

It began at 11 A. M. and lasted until three o'clock in the afternoon. The people who were there realized the heroic consecration of these young missionaries as they were to go forth to unknown experiences and dangers in foreign lands. "They are going at the Master's command, and we who remain must support them," was the feeling that ran from heart to heart. The climax of the service came when the young men knelt and five prominent ministers of New England solemnly set them apart for missionary service.

Since that eventful day in Salem literally thousands of young men and women have gone forth from America as foreign missionaries, but February 6, 1812, should ever be remembered as the day when America's first foreign missionaries were ordained.

Though these young men were America's first foreign missionaries, who can tell me who were the very first foreign missionaries of the early Church? Paul and Barnabas.

Yes. Let us read for our Scripture lesson to-day the passage which tells about their consecration to their great work. It is found in the book of Acts, chapter thirteen, verses one to three. Please follow me in your Bibles as I read it.

NOTE—After the Scripture lesson, the Leader may call on some one to pray that the spirit of devotion which animated the missionaries learned about to-day may animate us. This prayer should not exceed one minute.

—Hull, *Judson the Pioneer.*

III. Notable Events of Mission History

Sundays 22 to 24 Inclusive

TWENTY-FOURTH SUNDAY

Introduction to the Use of Hymn—There is No Name so Sweet on Earth, or, How Sweet the Name of Jesus Sounds

THIRTY MONTHS' QUEST FOR A WORD

Leader—Mr. Willis R. Hotchkiss, of the Friends' Mission in Africa, began his labors among people who had no written language. It took him many weary months to learn enough of the language to make himself understood. How he found one matchless word for which he had been seeking for thirty long months

will be told us to-day by Mr. ———, as he impersonates Mr. Hotchkiss for us.

"For two years and a half I was baffled in my effort to obtain one word. It was the word that has belted the world with praise; the word that brings order out of the chaos of man's vain search after God; the word which is yet destined to make dark Africa light in the Lord. That word was *'Savior'*. . . . All those weary months in which I had been attempting to give out the glad message I had been compelled to circle all about the idea of salvation, with labored sentences telling what should have taken but a single word. . . .

"With the master passion tugging at my heart I made my way to the men's quarters and seated myself with them about the blazing camp-fire. They recounted the incidents of the day minutely, and then Kikuvi—the most intelligent and trustworthy native I ever saw—launched into a story which gave me reasonable hope of getting the long-looked-for word, so I braced myself to listen.

"Brother Kreiger—laboring in another tribe—had been badly torn by a lion some time before this, and Kikuvi, being with him at the time, was the means of his rescue. I felt that the word must come now, and two years and a half of disappointment was put into the eager attention with which I followed his story of the encounter. But he went through the whole scene most eloquently, and concluded, even to his having frightened the lioness away, without using a word which I could construe to be the one sought after. Finally, however, just as I was about to give up again in despair, in a modest sort of way he remarked, *'B-wa-na nu-ku-tha-ni-wa na Ki-ku-vi'* ('The master was saved by Kikuvi.') I could have leaped for very exuberance of joy, but being afraid to lose my

precious possession I immediately changed the verb from the passive to the active form and said, *'U-ku-tha-ni-a B-wa-na?'* ('You saved the master?')

"This proving correct I said, 'Why, Kikuvi, this is the word I've been trying to get you to tell me these many days, because I wanted to tell you that Jesus the Son of God came'—'Oh yes,' he interrupted—and the black face lit up as in the lurid light of the camp-fire he turned to me—'I see it now, I understand! Jesus came to *"ku-tha-ni-a"* ("to save") us from our sins, and to deliver us from the hand of Mu-i-mu (Satan).'"

"Never did sweeter words fall from mortal lips. The treasure had been discovered at last, and weary prospector, lighting suddenly upon rich gold ore, never felt keener emotions than did the lonely missionary when for the first time he was able to frame that matchless word 'Savior' in a new tongue. And besides, it was the first real evidence I had had in all those months that the message spoken in such conscious weakness had been grasped to any extent at all."

Leader—Let us now all join in singing, "There is no name so sweet on earth." (If this hymn is not in the school hymnal, "How sweet the name of Jesus sounds," may be substituted.)

—Hotchkiss, *Sketches from the Dark Continent.*

IV. The Call of the Field for Service

Sundays 25 and 26

TWENTY-FIFTH SUNDAY

Field Story

A GIFT THAT HELPED TO MAKE A MISSIONARY

Dr. Cyrus Hamlin, the first President of Robert

College, in Constantinople, Turkey, learned to give to missions when he was but a mere lad. These gifts so deepened his interest that when he became a man, he decided to give his life to the missionary cause. In his biography, *My Life and Times,* he tells of an experience on one of the great days of the year in the New England village where he lived—Waterford, Maine. It was the annual muster.

"Then a regiment turned out, and this was all 'the pomp and circumstances of war' our eyes were privileged to see. Everybody went to it. When there was a sham fight with the Indians in war-paint and feathers, it was to us intensely exciting.

"I remember well one morning when—I suppose I was about ten or eleven years old—I was to start off alone, my brother being ill; and as I was delayed by chores, the boys of the neighborhood had all gone; but I didn't care.

"When I had got myself in order, my dear mother gave me seven cents for spending-money, for gingerbread, buns, etc. A cent then was a more powerful coin than it is now in such purchases. In giving it she said to me, 'Perhaps, Cyrus, you will put a cent or two into the contribution box at Mrs. Farrar's.' This lady kept a mite box for the children's offerings to missions.

"As I was trudging along I began to question, Shall I drop in one cent or two? I wished mother hadn't said one *or* two. I finally decided on two cents and felt satisfied. Five cents would furnish all I could eat and more too; but after a time conscience began

to torment: 'Five for yourself and two for the heathen! Five for gingerbread and two for souls!' So I said four for gingerbread and three for souls. I couldn't make a firm stand there very long, and I said three for gingerbread and four for the souls of the heathen. I would have drawn the line there but for my foolish pride. The boys would find out that I had only three cents! But I was at Mrs. Farrar's open door, and there was the contribution box, and I had the seven cents in my hand. I said, 'Hang it all! I'll dump them all in and have no more bother about it.' So I did, and went away contented.

"I played shy of the refreshment stands; and by three or four o'clock I had sated myself with military glory and made for home. I had been on my feet from early dawn, with absolutely nothing after my early breakfast. I was just as tired as a little boy could be who had never fasted in that way before.

"I burst into the house and cried, 'Mother, I'm as hungry as a bear! I haven't had a bit to eat to-day.'

" 'Why, Cyrus! have you lost the money I gave you?'

" 'No, Mother; but you didn't give it to me right. If you had given me eight cents or six cents, I would have divided it half and half. But you gave me seven. I couldn't divide it, and so I dropped it all in together.'

" 'You poor boy!' she said, smiling in tears; and soon I had such a bowl of bread and milk as I had never eaten, and no monarch ever ate. What was the meaning of mother's tears?"

—Hamlin, *My Life and Times.*

IV. The Call of the Field for Service

Sundays 25 and 26

TWENTY-SIXTH SUNDAY

Field Story

AFRICA'S UNWRITTEN DIALECTS

M-win-di wa Umw-vi-lo[1], a splendid specimen of African manhood, came one day to call on Mr. W. R. Hotchkiss at Sakai, the mission station in Africa. He began by telling Mr. Hotchkiss what a great man the missionary was, and ended by drawing a vivid picture of his own prowess and greatness. Before he left Mr. Hotchkiss jotted his name down in his note-book.

Two years and a half passed by before the two men met again. Great was M-win-di's surprise when he discovered who Mr. Hotchkiss was, and he almost immediately asked him if he remembered his name. "Yes," he said, taking his note-book and reading from it, "your name is M-win-di wa Umw-vi-lo." The effect was electrical. M-win-di's astonishment knew no bounds. Over and over Mr. Hotchkiss had to read the words, showing the magical lines that spoke to him after two years and a half and told him M-win-di's name. Then suddenly M-win-di jumped to his feet, rushed into the village proper, and came back, pulling his three wives after him. These likewise had to be shown the wonderful writing, and finally Mr. Hotchkiss had to write down the names of all of them.

"What about the problem of Africa's evangelization in the light of the fact that over three hundred

[1] Pronounce, M-win-de wa Oom-ve-lo. (African words without accent.)

and fifty distinct languages and countless dialects are spoken within her borders, more than three fourths of which have never been reduced to writing! If ever the curse of Babel rested upon a land, that land is Africa. Every tribe is shut off from the others by this barrier. So distinct are these languages that members of one tribe do not understand the language of the tribe immediately adjoining them, save in isolated cases, where it has been learned through the medium of slaves.

"What a challenge to Spirit-filled students is here! In this realm of African language there is urgent need of the brightest intellects and the deepest and truest spirituality.

"The gauntlet is thrown down! who will take it up?"

—Hotchkiss, *Sketches from the Dark Continent.*

THIRD QUARTER

I. Conditions Revealing the Need for the Gospel

Sundays 27 to 30 Inclusive

TWENTY-SEVENTH SUNDAY

Fifteen Minute Program for Opening Period

THE WORK OF THE SUNDAY SCHOOL MISSIONARY

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To show the varied experiences of the Sunday-school missionary on the frontier and the value of planting Sunday-school outposts.

Chord on Piano

Silence

Leader—Let us all sing heartily "Who is on the Lord's side?"

Hymn: Who Is on the Lord's Side?[1] (Tune, Armageddon)

1. Who is on the Lord's side?
   Who will serve the King?

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, other appropriate hymns may be substituted.

Who will be his helpers,
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for him will go?
By thy call of mercy,
By thy grace divine,
We are on the Lord's side,
Savior, we are thine.

2. Fierce may be the conflict,
Strong may be the foe,
But the King's own army
None can overthrow;
Round his truth unchanging,
Victory is secure;
For his standard ranging,
Makes the triumph sure.
Joyfully enlisting
By thy grace divine,
We are on the Lord's side,
Savior, we are thine.

3. Chosen to be soldiers
In an alien land,
Chosen, called, and faithful,
For our Captain's band;
In the service royal
Let us not grow cold;
Let us be right loyal,
Noble, true, and bold.
Master, thou wilt keep us,
By thy grace divine,

Always on the Lord's side,
Savior, always thine.

Leader—Most of us know that a few years ago our country had a geographical frontier. That there is a need for reapers on the new frontier is evident when the conditions are known. ——— will tell us of them.

The Needs of the New Frontier

The new frontier to-day is the homesteads yet unreached with gospel privileges.

"In one district in the northern part of Wisconsin there are one hundred and sixty-five villages, with a population of from twenty-five to one hundred persons, where the people have no regular preaching of the gospel. In California there are one hundred and eighty thousand children and young people who are not enrolled in any Sunday-school. Of every ten Negroes in our Southern states only one has been gathered into the Sunday-school. Of North Dakota's one hundred and sixty thousand children of school age only about sixty thousand are receiving religious teaching in the Sunday-school. Approximately the same proportion holds true with reference to South Dakota and other states west of the Mississippi."

A Sunday-school missionary who labored in the state of Washington says:

"I have preached in localities and organized schools and churches where the children were growing up ten, twelve, sixteen, and even nineteen years old, that had never been in a church and had never heard any one

preach but myself; and out of these very places have come many of the choicest experiences of my ministry and some of the most promising and permanent results."

Another in California says that he met two young women of considerable artistic ability, one nineteen and the other twenty-two, born and reared in California, who a short time before he knew of them did not know who Jesus Christ was.

Another missionary who has labored chiefly in Nevada tells of a man who had lived in one community twenty-seven years and in all that time no religious service had been held.

Leader—In view of what we have just heard, let us read how the need of the unreached touched the heart of Christ. Please turn to Matthew ix. 35-38, and let us read these verses responsively.

Scripture: Matthew ix. 35-38

Leader—Let us now bow our heads and pray as our Master has bidden. Will Mr. ——— lead us?

Prayer

NOTE—This prayer should not exceed one minute.

Leader—We shall now hear some experiences of a Sunday-school missionary which show the type of work that is being done and the kind of men required to do it.

Three pupils now come to the platform and without further announcement tell in succession as impersonations the following:

Some Experiences as a Sunday School Missionary

First Pupil—"While driving over the prairie on one of my trips I came to a schoolhouse when the children were having recess. I learned from them that they had no Sunday-school. I told them I would see them again. In a few weeks I went back and announced a service for ten o'clock the next Sunday morning.

"We had a full house and I gave them a gospel talk. When we got ready to organize the Sunday-school there was a great deal of objection; among other excuses they said they had no one for superintendent. The man I wanted for superintendent was right in the company. I worked and talked, trying to have them name some one for superintendent, but they wouldn't nominate any one. It was nearly one o'clock. Some of them began to get ready to go home, when I stepped to the door, locked it and said that not one of them would get out of that door until they organized. It wasn't long before they nominated the person I wanted and he was elected superintendent.

"The school did most excellent work. One of the little girls that I first spoke to afterwards graduated from the college, and now she and her husband are doing faithful missionary work in Kansas."

Second Pupil—"While conducting services in a city in Iowa I heard of a small town where they had no Sunday-school or preaching services, so the day after I closed the meetings I took the train to this place.

"I reached the town at daybreak, and as I went up the street I saw people peeping out of the windows from behind the curtains; evidently they were won-

dering what stranger was wandering around. I visited every house in town and invited them out to a meeting that night, and then visited for three or four miles out from the town, and all I saw promised to be present.

"When I reached the town again, just at meeting time in the evening, the schoolhouse was locked and I had to find the school-teacher in order to get the key. Then I found some kindling-wood and built a fire, but when I attempted to light the lamps I found there were none to light. I went to a neighbor's and borrowed a lamp and I set it on the desk. By this time it was nearly nine o'clock. I looked up the street and down the street, but saw no one coming.

"I waited a while, then took the front seat. And I kept on sitting there. Then I had a song service all to myself, and then I sat there some more. Then I had a prayer-meeting. And still I sat there. By and by one of my German friends opened the door and I invited him in to help me to sit there. After a while the door opened and eight or ten young people came—I suppose simply to see me sit there. When they sat down near the door I took the lamp and put it near them.

"I didn't have enough light to read the Scriptures by, but I quoted some the best I knew how, and sang hymns that I knew, and by the time I had given a gospel talk I had a fair audience, as the people gradually came in. I talked Sunday-school and took a vote, then I made a motion and seconded it, put the question and I voted for it. Next I called for nomination for superintendent. No one said a word, so I nominated a certain man. I seconded the motion and then I elected

him myself. I filled the rest of the offices in the same way. After I had elected the officers I asked the people to suggest a time for meeting the next Sunday. Again there was silence, so I moved that we meet at three o'clock. Then I seconded the motion, and voted 'aye.'

"It was about eleven o'clock when we got through with the meeting. No one asked me to go home with him, so I was left alone.

"There was a night express at twelve o'clock, but it was not allowed to stop there, so I borrowed a lantern of the saloon-keeper—the saloon was the only place that was open—and signaled the train to stop. When the engineer drew up to the platform he saw what the light was for and opened the throttle, but I jumped on.

"The next day I went to the pastor of our nearest church and told him that I had found the best preaching-place this side of China, and when I told him where it was he promised to go there and preach during the week. Six months afterward I had a letter from one of the business men—the one I had elected as secretary of the school—thanking me very cordially for coming and starting the school. They had just bought a lot and hoped soon to build a church."

Third Pupil—"I wanted to encourage the schools in a certain neighborhood to become 'Evergreen,' so I arranged for a little Sunday-school convention in a grove on Elm Creek. I didn't call it a convention; just called it a Sunday-school picnic for all that part of the county. By ten o'clock some half-a-dozen

schools had gathered. Load after load came in on hayracks, their baskets well filled with cake and pie and other good things to eat. About eleven o'clock a shower came up, so I moved to adjourn to the new barn which had been built there. We stationed some strong men on the upper floor and then pulled up the boys and girls and women and gave them reserved seats on the new hay. We borrowed an organ from one of the neighbors and had one of the best meetings I think I ever attended. There was no running out, for no one could get down until they were helped. We had dinner up there, too, and adjourned about five o'clock.

"As the people on one of the loads were starting home I told them I had heard nothing from their Sunday-school. They said they had no Sunday-school in their neighborhood. Then I got up on the hayrack—there were eighteen on the load, men, women, and children—and I wanted to know why they didn't have a school and if they couldn't have one. I tried to show them that they could have one. By and by the man who drove the mule team said: 'Look here, mister, you get off! We have six or seven miles to drive, lots of chores to do, and it is getting late.' I answered, 'I will never get off until you organize a Sunday-school, and the quicker you organize the quicker I will get off.' Right then I elected all of the officers, fixed the time for the meeting the next Sunday, and the only thing I forgot was to take up the collection. And off they went. I shall never forget, as I watched the load, which was jolting up and down, how anxious I

was as to whether they were going to lose the Sunday-school out before they got home."

Happily, they didn't, for from that Sunday-school there later grew a church organization.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—J. M. Somerndike, *On the Firing Line;* R. F. Sulzer, *Planting the Outposts.*

I. Conditions Revealing the Need for the Gospel

Sundays 27 to 30 Inclusive

TWENTY-EIGHTH SUNDAY

Field Story—Impersonation

EXPERIENCES AT ELLIS ISLAND AND BEYOND

NOTE—Let a young woman impersonate the Danish girl whose story follows, telling this story as her own experience. It will add to the effectiveness if she wears a costume to resemble the Danish peasant dress, a white blouse with bodice of any black or colored material, a plain dark skirt, and plain white apron with just an edging of crocheted lace at the hem. A small white cap completes the costume.

"I came with my little brother to America. We had the money to pay our way, and we were to go to our brother in Wisconsin, where we were to make our home. On reaching New York we were landed at

Ellis Island and were hurried rudely from one point to another without any explanations. We could not understand why we were to sit in that long room with no one to tell us what to do. I was dressed in my Danish costume, and before we were fairly landed I realized that I looked odd.

"While sitting in the waiting-room some men passed up and down, and, seeing me, one of them laughed and said to me in Danish, 'Don't look so scared.' I was indignant and said to my brother: 'They are laughing at us.' More and more terrible the situation became; the hours dragged along.

"We had been strongly cautioned by our father before leaving Denmark to listen to no one at the Island who attempted to teach us strange doctrine and to give us literature to read, for such persons would not be our friends. Suddenly, when it seemed as if my heart was breaking with homesickness and suspense, a woman's hand was laid upon mine, and a voice—oh, the sweetest voice I ever heard—said in my beloved Danish, 'How do you do?' and I looked up into the face of the missionary, who was bending over me. We were overjoyed to find some one who could speak our language, but more than all else to find some one whom we felt instinctively was our friend. We questioned her eagerly, and soon our fears were quieted and the reasons for our waiting explained. When leaving, she saw that we were provided with all that we needed for the long journey, and as she talked about the home we had left, and that to which we were going, she asked if we knew her Jesus. We forgot what father

had said, or else it did not seem to apply in this instance, for we took unquestioningly the leaflets and the copies of the Gospels which she gave us to read on the train—for was she not *our friend?*

"Later, homesick and lonely, I read again and again the printed messages given me by the missionary whom I learned to love on that eventful day upon which I entered into the new world, and from these messages I was led to give my heart to the One who was the source of sweetness and the strength which I had recognized in the missionary. At the same time there came a longing to do the same kind of work that she was doing. The way opened later and I entered the Missionary Training School in Chicago, where I was graduated in 1908, to become a few weeks later the missionary of the First Danish Church, Chicago."

—"Brief Missionary Exercises for the Sunday School."

I. Conditions Revealing the Need for the Gospel

Sundays 27 to 30 Inclusive

TWENTY-NINTH SUNDAY

Book Announcement

UNDISTINGUISHED AMERICANS[1]

"The only encounter with the supernatural that I ever had occurred when I was about ten years of age.

"My grandmother needed a pound of wool to finish some sort of blanket she was weaving, and she sent me to the house of a neighbor, who lived far away. I set out riding a donkey and followed by a dog. I

[1] Published by James Pott & Co., New York. Price $1.50. A book suitable for Intermediates and older readers.

had not gone far when I met a little girl carrying a cat.

"At the sight of my dog, down jumped the cat and ran for her life; the dog dashed after her, I dashed after the dog, the little girl after me. The only one who maintained his dignity was the donkey. Cat, dog, and myself all fell into a stream, and when I emerged and presented the cat to the little girl I was dripping. She invited me to her house to dry, and there her mother fitted me out with the clothes of her little son, who had died a short time before. She said I looked just like him, and tearfully begged me to stay over night. I finally consented, as my grandmother would not expect me back the next day.

"She put me in the little boy's bed, and went away, after bidding me good night. I went to sleep immediately, but woke up later and was horrified to see a large, round eye glaring at me. It was very large, about ten inches in diameter. I tried to scream, but I could not, and my fear was increased by the sound of footsteps coming toward me. I was sure it was the dead boy coming to avenge my taking his clothes and bed. Finally I was able to speak, and I said:

" 'Don't hurt me; I am going away, and I will not take the clothes with me.'

"But the footsteps continued to come directly toward me.

"Then I jumped from my bed and desperately grabbed at the approaching thing. I seized a hairy head and pair of horns, and was more frightened than ever, feeling sure that I had caught the devil. But

when the woman and the little girl came in laughing, with a light, the devil turned out to be"—

On page 69 of *Undistinguished Americans* is the rest of this story. It is just a part of the longer life story of a Greek pedler who left his home in Greece and came to America. You will find it worth reading. The whole book is a collection of stories of people who have come to our shores from various lands, why they came, and some of their thrilling experiences.

The book is in the Sunday-school library. The first person asking for it after Sunday-school may get it for this week.

I. Conditions Revealing the Need for the Gospel

Sundays 27 to 30 Inclusive

THIRTIETH SUNDAY

Prayer Introduction

SEEKING GOD FOR THIRTY YEARS

The simple childlike faith of many of the believers in foreign lands is beautiful to see. Writing from Paotingfu, China, one of the missionaries says: "One of the most interesting inquirers of the year was an old lady of over sixty. At the very first opportunity for prayer she prayed most touchingly in a clear, earnest voice, talking to the Lord as if he were present before her.

" 'Lord, I have been looking for thee for thirty years. I have tried many other religions, going a few steps and finding them false or unsatisfactory, and then having to return. But now I have found thee, Lord, the only true God.' "

There are many in non-Christian lands who are seeking the light and God. Let us pray that the gospel may reach every such longing heart.

"We will bow our heads in silent prayer, for a moment, before Mr. ——— leads us, and will you not ask that God will send out from our midst some who may have the joy of carrying this gospel to those who have never heard it?

II. The Gospel Meeting the World's Needs

Sundays 31 to 34 Inclusive

THIRTY-FIRST SUNDAY

Fifteen Minute Program for Opening Period

A CHRISTIAN HERO—DR. ARTHUR JACKSON

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To portray the truly heroic service rendered by Dr. Arthur Jackson in fighting the pneumonic plague, and to show how others were remarkably influenced by his Christian character.

Chord on Piano

Silence

Leader—We are to hear to-day about a Christian hero who died recently fighting the pneumonic plague in Manchuria. As a boy in Scotland one of the hymns

he used to love to sing was "Brightly gleams our banner." Let us sing it to-day with spirit.

Hymn: Brightly Gleams Our Banner[1] (Tune, St. Theresa)

1. Brightly gleams our banner,
   Pointing to the sky,
   Waving wanderers onward
   To their home on high.
   Journeying o'er the desert,
   Gladly thus we pray,
   And with hearts united,
   Take our heavenward way.

Refrain:

   Brightly gleams our banner,
   Pointing to the sky,
   Waving wanderers onward
   To their home on high.

2. Jesus, Lord and Master,
   At thy sacred feet,
   Here with hearts rejoicing
   See thy children meet;
   Often have we left thee,
   Often gone astray;
   Keep us, mighty Savior,
   In the narrow way.

3. All our days direct us
   In the way we go;
   Lead us on victorious
   Over every foe;

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, or stenciled on muslin, or be mimeographed. If preferred, other appropriate hymns may be substituted.

Bid thine angels shield us
When the storm-clouds lower,
Pardon thou and save us
In the last dread hour.

Prayer: That we may lead heroic lives under Christ's Banner

NOTE—This prayer should not exceed one minute.

Leader—We now want to hear something of the early life of our young hero, Arthur Jackson. ——— will tell us.

The Early Days of Arthur Jackson

There was keen football rivalry among the schools of Liverpool, England. The final tie in 1900 between the Crosby School and Liverpool College was a memorable match. Liverpool early in the game was five points ahead and at the close of the first half was still two points in the lead. Crosby began the second half determined to win. For twenty minutes it was a grim struggle with play in the midfield, neither side gaining advantage. Finally the Crosby forwards wore down their opponents and repeatedly had the ball. This gave the backs their chance to score four times in quick succession and the victory—the first time in ten years. The Crosbeians were wild with delight. The hero of the occasion was Arthur Jackson, who was in command of the forwards and who at the critical moment rallied his men and won the game.

When Jackson went to Cambridge he continued to play football and also won his place on the crew. This

comment upon his work in the boat appeared in the college magazine: "A tower of strength and honest to the core. Heavy with his hands, but races magnificently." He was a good scholar as well and an honor man. Having grown up in a home of culture and of a strong Christian influence, he early became a Christian. At college he was a religious leader and lived his beliefs. After graduating from Cambridge, in 1905, he went to Liverpool to complete his medical work. At the Royal Infirmary he held all the resident posts open to medical students, being in turn House Surgeon, House Physician, and House Surgeon to the Special Departments. He was a doctor born. His superior writes of him: "As my house physician he won the respect and affection of all he came in contact with, and I can assure you that I never had a more painstaking and conscientious resident." He was modest, unassuming, but bright and cheerful. "Strong in mind and body, he took keen delight in all that made for cheerfulness and laughter. And when the talk turned on matters more serious, on duty and courage and trust in the great Hero-Savior, he was still the same, transparently honest. *No one could fail to see that his religion was the central fact of his life.*"

When sixteen years old, he decided to become a foreign missionary. He had learned of the needs of the multitudes in the regions beyond, and like his Master he was moved with compassion. His was a keenly sensitive and sympathetic nature and *pity was not merely an emotion with him, it was a motive.*

Leader—Before Dr. Jackson went to the foreign

field he was thoroughly fitted by his college and medical training. But he needed, as a missionary, spiritual training also. He knew what it meant to fight against evil and his own soul was a battle-field. His biographer says of him:

"His letters are full of the clash of arms. He was fighting for his life, though the observer did not see the marks of battle. By endurance he came into possession of his soul. The flaws, faults, and failures that were to be seen in others' lives were conspicuously absent from his. My personal tribute is without any reservation. For years I knew him, and never have I known him say or do anything unworthy. 'He was a verray parfit, gentil knyght.' Evil seemed to flee his presence; in his company it was easy to be good."

What enabled him thus to live victoriously was the armor of God, which Paul describes in Ephesians vi. 10-18. Let us read this passage responsively.

Scripture: Ephesians vi. 10-18

Leader—We shall now hear of Dr. Jackson's brief but brilliant service in Manchuria.

The Hero Falls at His Post

Fully equipped, Dr. Jackson offered his services in 1910 to his own Church, the English Presbyterian. As the funds were low, they could not send him, so he applied to the United Free Church of Scotland, and was appointed to the Medical Mission at Mukden, Manchuria. He sailed September 26, 1910, and arrived at his destination November 13. Just before

his arrival the pneumonic plague had broken out in the northern part of Manchuria. Rumors reached Mukden of its approach south and by January it was actually in Mukden, five cases having died. Chinese coolies were pouring into the city from the north, on their way home for the New Year season. They had come from the plague-infected districts, and to permit them to go on, without examination, would mean spreading the plague all over China. Mukden was the strategic railway center from which lines reached to Peking, Tientsin, and Port Arthur. A doctor was needed to stand between the plague-stricken and those cities to which their coming would mean death.

Dr. Arthur Jackson at once volunteered for the service. It was a perilous post, and he knew it. Such close contact with the plague might mean infection, and infection meant death. Simply to catch the breath of a plague patient was sufficient to contract the disease. To volunteer for such service required the kind of bravery Dr. Jackson displayed, the sense of his own risk being obscured by his knowledge of China's peril.

For ten days he labored heroically among four hundred and seventy plague suspects, and then having contracted the dreaded disease, died on January 25, 1911, at the age of twenty-six. Though his period of missionary service was less than three months, he had been faithful unto death.

NOTE—As soon as the above has been given, another member of the school, without announcement, should step to the platform and read the following testimony of the Viceroy of Manchuria.

The Testimony of a Viceroy

That Dr. Jackson's life and sacrifice had made a profound impression upon the Chinese, the remarkable testimony of the Viceroy of Manchuria, the Honorable Hsi Liang,[1] abundantly shows. This testimony was given by the Viceroy at a Memorial service held shortly after Dr. Jackson's death and is as follows:

"We have shown ourselves unworthy of the great trust laid upon us by our Emperor;[2] we have allowed a dire pestilence to overrun the sacred capital. His majesty the King of Great Britain shows sympathy with every country when calamity overtakes it; his subject, Dr. Jackson, moved by his sovereign's spirit, and with the heart of the Savior, who gave his life to deliver the world, responded nobly when we asked him to help our country in its need. He went forth to help us in our fight daily, where the pest lay thickest; amidst the groans of the dying he struggled to cure the stricken, to find medicine to stay the evil. Worn by his efforts, the pestilence seized upon him, and took him from us long ere his time. Our sorrow is beyond all measure; our grief too deep for words.

"Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge, and thus conferring untold blessings on the Eastern people. In pursuit of his ideal he was cut down. The Presbyterian Mission has lost a recruit of great promise, the Chinese government a man who gave his life in his desire to help them.

"O Spirit of Dr. Jackson, we pray you intercede for the twenty million people of Manchuria, and ask the Lord of

[1] Pronounce, She Le-ang'.

[2] At the time of Dr. Jackson's memorial service China had not yet become a republic, and so the Viceroy mentions the Emperor.

heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows.

"In life you were brave, now you are an exalted spirit. Noble spirit, who sacrificed your life for us, help us still, and look down in kindness upon us all."

That this testimony was sincere is evidenced by the fact that the Viceroy sent $10,000 for the use of Dr. Jackson's family, as an expression of his sympathy. This money Dr. Jackson's mother immediately resolved to give to the proposed Medical College at Mukden, and the Viceroy on learning of this, contributed an extra $2,000 as a personal gift for the same purpose, and $5,000 more toward the endowment of a "Jackson Memorial Chair" of medicine in the college.

Leader—There is one hymn that above all others seems appropriate for us to sing after what we have just heard—"Ten thousand times ten thousand." Let us sing it.

Hymn: Ten Thousand Times Ten Thousand (Tune, Alford)

1. Ten thousand times ten thousand,
   In sparkling raiment bright,
   The armies of the ransomed saints
   Throng up the steeps of light;
   'Tis finished, all is finished,
   Their fight with death and sin:
   Fling open wide the golden gates,
   And let the victors in!

2. What rush of hallelujahs
   Fills all the earth and sky!

What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousandfold repaid!

3. O then what raptured greetings
On Canaan's happy shore,
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate.

4. Bring near thy great salvation,
Thou lamb for sinners slain;
Fill up the roll of thine elect,
Then take thy power and reign;
Appear, Desire of nations,
Thine exiles long for home;
Show in the heavens thy promised sign,
Thou Prince and Savior, come.

NOTE—It is urged that the following statement of Dr. Arthur Jackson be lettered in motto form and displayed on the walls of the Sunday-school room. Also the testimony about him:

If we only make Jesus Lord in deed and in truth, and let other people know that we have done so, and that he is a living reality to us, I am sure we will find things much easier.

—Dr. Arthur Jackson, of Manchuria.

He was a man to restore your faith in your fellows.
He was a study in Christian Evidences.
He himself was an argument you could not refute.

—Testimony regarding Dr. Arthur Jackson of Manchuria.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Costain, *The Life of Arthur Jackson of Manchuria.*

II. The Gospel Meeting the World's Needs

Sundays 31 to 34 Inclusive

THIRTY-SECOND SUNDAY

Scripture Introduction—Psalm li. 1–13

A KOREAN ATHLETE BECOMES A SOUL WINNER

At the Y. M. C. A. in Seoul there was a young man who was a great athlete, and carried off nearly all the prizes on field day. He came under the influence of the gospel and came to the missionary in great distress, confessing that some time before he had stolen money and other things from a foreigner. He wanted

to know what he should do. The missionary advised him to make full confession, even if it should mean his going to prison. He went to the foreigner and did confess his theft. This matter being cleared up, the young man became a devoted Christian. He began to pray for his father, and through his efforts both father and mother, his wife and his grandmother, became Christians. To-day he is a deacon in the church and is the kind of man who puts down in a book the names of unconverted people, spending the whole night in prayer for them.

Before he could win any one else to Christ, he had first to make confession of his wrong-doing. Long years ago there was a king who had done wrong. Soon conscience began to work and he became very unhappy. He wrote a description of how he felt. We may find it in Psalm li, verses one to thirteen. Let us read the passage responsively.

NOTE—After the passage has been read,

Leader—When does David say sinners shall be converted through his testimony? Verse thirteen.

Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

But when is that?

After he has confessed his sin, and a clean heart has been created and joy restored, only then could he have success in soul winning.

II. The Gospel Meeting the World's Needs

Sundays 31 to 34 Inclusive

THIRTY-THIRD SUNDAY

Introduction to the use of the Doxology and the Scripture Lesson: Psalm xxxiv

HOW THE DOXOLOGY SAVED THE DAY AT PEKING

During the siege of Peking by the Boxers in 1900, the schoolgirls of the Protestant Missions were gathered in Prince Su's palace. There came a day in the siege when the Chinese made a breach in the wall, and the Japanese who were defending the place were almost overpowered by numbers. The schoolgirls with their teachers were gathered in the adjoining courts and praying for the soldiers who were defending them. When the moment came that it seemed certain that they were facing a horrible death, they all arose and sang the doxology:

"*Praise God from Whom all Blessings Flow.*"

It was taken up and echoed from court to court. The Japanese soldiers thus inspired to greater effort by the courage and faith of those they defended, succeeded in driving back the enemy and closing the breach. Then they turned and gave the Japanese salute for courage, and throwing their caps in the air shouted "Banzai, banzai."

If these girls could sing the doxology when facing death, should there be less praise in our hearts to God when our days are dark and trials are hard?

Let us sing the doxology to-day with new and fuller

meaning, following it with an appropriate Scripture lesson, Psalm xxxiv.

NOTE—After the singing of the doxology

Leader—Let us turn now in our Bibles to Psalm xxxiv and read what the Psalmist says about praising God *always*. Let us read it responsively.

—Hubbard, *Under Marching Orders.*

II. The Gospel Meeting the World's Need

Sundays 31 to 34 Inclusive

THIRTY-FOURTH SUNDAY

Field Story

THE STORY OF SIN PAO

It was a few years ago when Korean men wore top-knots on their heads. They used head-bands to keep the hair in place.

Sin Pao[1] made these head-bands of woven horse-hair. There was nothing else he could do. He was a cripple, and day by day, because his twisted legs could not carry him to work amid the barley or in the muck of the rice-fields, he sat on the floor of his father's little mud hut and wove the horsehair mesh, binding it in place with seaweed glue.

He had never walked half a mile in his life, and all he knew of the world was the cluster of mud-walled houses in the labyrinth of winding lanes that made up his native village. To be sure there was Golden Mountain across the valley, a gigantic pile of towering granite. From its summit one could see all the world, peo-

[1] Pronounce, Sin Pow.

ple said, but he could never go there and little Sin Pao could not see the beauty in the great calm mountain. It only seemed to him like all the rest of life, hopeless and unattainable.

Yet so far from despairing of ever being anything or knowing anything in life, Sin Pao was a boy of determination. Little by little he learned to read the Korean characters, in odd moments and intervals of work while he rested his tired fingers, and he began to read some of the evil books which one finds even in the scanty Korean literature.

And then one day some one gave him a little leaflet with a different kind of a story printed in it. It was called, "The Road to True Blessing," and it told of a Savior and forgiveness of sins and a new life. Sin Pao was only a young boy but he was thoughtful, as suffering makes people thoughtful, and he said, "This is good doctrine. I will follow it." Now even a cripple can think and talk and reason and argue, and Sin Pao's enthusiastic words soon brought his uncle to believe too. His father was a drunkard and not easily induced to listen. Sin Pao said, "All followers of the Jesus doctrine rest on the Lord's Day and meet together. We must have a meeting-house." But he knew nothing of the customs and manner of worship nor of Christian songs nor of prayer, and the nearest church was too far away for him to visit and learn these things. So he made a great decision. He would go to Taiku and find out from some one who knew. But he was a cripple. How could he go? There was not a wheeled vehicle

in all southern Korea then, no roads, only the winding paths among the rice-fields, but he could go on a *ji-gi*.[1]

COOLIE WITH A JI-GI

Probably none of you have ever seen a ji-gi. It is

[1] Pronounce, je'-ge.

a frame made of two forked sticks braced and bound together and carried on the back by straw ropes passing over the shoulders and under the arms, and it is used by all Koreans for carrying burdens. The weariness and pain and hardship of riding twenty-five miles cramped in the crotch of a ji-gi perched on the back of a jogging coolie would have daunted a less determined spirit than Sin Pao, but he said, "It is worth while to know the doctrine well." He made an extra head-band, outside of working hours, so it would be his very own. He sold it and persuaded a neighbor to carry him in to Taiku, he promising to supply the "rice price" for the journey. He reached Taiku at the time of one of the Men's Bible Classes, and for a day or two the little cripple escaped the notice of the leaders as he sat among the audience of grown men, but one day a missionary found him and heard his story.

So Sin Pao learned what he wanted to about prayer and worship and the rules of the Jesus Church, and he knew now that he would be able to start a church in his own village, and though nothing could be done for his crippled body, he learned that, after all, life could have meaning for him, and that beyond this life a new body would be his for a life of wider service. With the joy of his new knowledge in his heart he did not mind the jolting and cramping of the weary miles homeward. He was going to do something in the world though he was a cripple.

And what did it all mean in the end? Sin Pao didn't know all the doctrine, but he knew enough to tell others, and little by little his friends and neighbors

became interested in his words, and now in that little village there is a church and a group of believers, all coming from the faith and energy of one little cripple. His life hasn't been much easier these days. Indeed in some ways it is harder. His mother has died, and being a cripple he cannot marry, so there will be no one in the home to cook for him and his father. And he is losing his trade too, for the Koreans are cutting off their topknots now, and the horsehair head-bands are no longer necessary as they once were.

But his life is brighter and his face cheerier and his hope larger than ever before, and among all the churches there is scarcely a member who asks more intelligent questions of the missionary on his occasional visits to the church which grew out of Sin Pao's efforts, questions which show that he studies his Bible and wants to know God's will. No one has more energy and enthusiasm for spreading the doctrine among others than Sin Pao the cripple of Sup Pat village.

—Letter of the Rev. Walter C. Erdman, Missionary at Taiku, Korea.

III. Notable Events of Mission History

Sundays 35 to 37 Inclusive

THIRTY-FIFTH SUNDAY

Fifteen Minute Program for Opening Period

KAPIOLANI DEFIES THE FIRE GODDESS PELE

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within

the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To portray the daring displayed by Kapiolani in defying public opinion and ancient customs, and to realize how her triumphant faith broke the power of heathenism in Hawaii.

Chord on Piano

Silence

Scripture: 1 Kings xviii. 17-40

Leader—Let us read for our Scripture lesson to-day the account of the contest that should decide whether Jehovah or Baal were the true God of Israel, found in 1 Kings xviii. 17-40. The faith of the nation hangs on the issue. Will Jehovah vindicate his prophet Elijah before the multitude?

Leader—This account we have just read recalls the bravery of the Christian Queen Ka-pi-o-la-ni,[1] of the Hawaiian Islands, who soon after her conversion defied the goddess Pele[2]—the fire goddess of the volcano—and thus broke the backbone of heathenism in Hawaii. Mr. ——— will tell us.

"In December, 1824, Kapiolani resolved to free her people from the thraldom of this superstition and break the power of the fire goddess by defying her in her own domains. Her plan was to visit the mission-

[1] Pronounce, Kah-pe-o-lah'-ne.

[2] Pronounce, Pe'-le.

aries at Hilo, where a mission station had recently been opened, taking the track across the mountain on which the crater is situated—a difficult and dangerous journey of one hundred miles across rough lava beds. Since there were at that time neither horses nor mules in Hawaii, she was obliged to travel the entire distance on foot.

"Her people were dismayed, and gathered from far and near to plead with her to give up so dangerous an exploit. Even her husband, Nai-he,[1] sought to dissuade her. But strong in faith, believing that her heavenly Father would protect her, she said to them: 'The tabus[2] are abolished. There is but one great God; he will keep me from harm.'

"When her people found that she could not be induced to abandon the project, eighty of them decided to go with her. As she journeyed toward the volcano, Kapiolani was stopped again and again by men and women along the way who implored her to return home and not risk Pele's anger. With heroic faith she kept bravely on, simply answering: 'If I am destroyed you may all believe in Pele; but if I am not, then you must all turn to the true God.'

"Growing along the mountain path were the ohelo berries sacred to Pele, which no Hawaiian dared eat without permission from the goddess. Determined to break every tabu, Kapiolani ate freely of them without making the customary offering, but her followers dared not do so. Arriving at the crater, she led the way

[1] Pronounce, Ny'-hay.

[2] Tabus are prohibitions.

down the steep, rocky path, across the hot lava beds, the ground trembling under her feet, and steam issuing from every crevice, to the edge of Ha-le-mau-mau.[1] Into the great lake of fire she deliberately hurled stone after stone, knowing that nothing could be more disrespectful and displeasing to the goddess.

"Only those who have watched the awful fires of Ki-lau-e-a,[2] and who know with what profound terrors pagan deities are clothed in the common mind, and with what tenacity these superstitions continue to hold even professed converts, can imagine what holy courage and faith must have been begotten in this Hawaiian heroine.

"Turning to her terrified people, she said, 'Jehovah is my God. He kindled these fires. I fear not Pele. Should I perish by her anger, then you may all fear her power; but if Jehovah saves me in breaking her tabus, then you must fear and serve Jehovah. The gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God.' The whole company then knelt, prayer was offered, and the crater rang with the music of a Christian hymn. Above the roaring and crackling of the flames it could be heard, echoing and re-echoing to the praise of Jehovah. Thus were the fire palaces of Pele consecrated as a temple of the living God."

Leader—Let us now join in singing a hymn which is most appropriate. "O God, our help in ages past."

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[1] Pronounce, Hah-le-mow'-mow.

[2] Pronounce, Ke-low-ay'-ah.

Hymn: O God, Our Help in Ages Past[1] (Tune, St. Anne)

1. O God, our help in ages past,
   Our hope for years to come,
   Our shelter from the stormy blast,
   And our eternal home!

2. Under the shadow of thy throne
   Thy saints have dwelt secure;
   Sufficient is thine arm alone,
   And our defense is sure.

3. Before the hills in order stood,
   Or earth received her frame,
   From everlasting thou art God,
   To endless years the same.

4. A thousand ages in thy sight
   Are like an evening gone;
   Short as the watch that ends the night
   Before the rising sun.

5. Time like an ever-rolling stream,
   Bears all its sons away;
   They fly, forgotten, as a dream
   Dies at the opening day.

6. O God, our help in ages past,
   Our hope for years to come,
   Be thou our guard while life shall last
   And our eternal home.

[1] If this hymn is not in the school hymnal, it may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, some other appropriate hymn may be substituted.

Leader—Mr. ——— will now lead us in a brief prayer for the Christian work in Hawaii now under the American flag.

NOTE—This prayer should not exceed one minute.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Brain, *The Transformation of Hawaii.*

III. Notable Events of Mission History

Sundays 35 to 37 Inclusive

THIRTY-SIXTH SUNDAY

Field Story, Impersonation, and Book Announcement of Winning the Oregon Country

SEEKING THE WHITE MAN'S BOOK OF HEAVEN

Leader—It is a touching story how the Nez Per-cé[1] Indians of the Oregon country in the great Northwest tried to procure the white man's "Book of Heaven." Through traders and trappers they had learned that the white man had such a book, but no one had brought it to them. Eagerly they inquired for it as they came in contact with new traders. Finally they decided to send some of their own warriors to the civilized country and get the book from the white

[1] Pronounce, Nez Per-say'.

man. The names of the warriors who went were: Black Eagle, Man-of-the-morning, Rabbits-skin-leggings, and No-horns-on-his-head. After a long journey of 2,000 miles they finally reached St. Louis and made their request known. General Clark was stationed at the fort at that time.

The General probably told them something about God, as much as he felt they could understand, but he had no Bible in any language which the Nez Per-cé could read.

Two of the older men of the party died in St. Louis during their visit. In the spring, the other two Indians started on their way home. A banquet was given in their honor and before they left No-Horns-on-his-head spoke as follows:

NOTE—A young man, impersonating the Indian, preferably in Indian costume, now recites the following slowly, but with much feeling:

"I came to you over the trail of many moons, from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty! Two fathers came with us; they were the braves of many snows and wars. We leave them asleep here by your great water and teepees. They were tired by many moons, and their moccasins wore out.

"My people sent me to get the white man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours; and the Book was not there. You took me to where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of the Great Spirit, and pictures of the Good Land Beyond, but the Book was not among them to tell me the way. I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, and yet the Book is not among them! When I tell my poor people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting-grounds. No white man will go with them, and no white man's Book will make the way plain. I have no more words."

Leader—The appeal we have just listened to was published. How it was answered is told in *Winning the Oregon Country,* by John T. Faris. The book is in our Sunday-school library. Will the person who takes it to-day please return it next Sunday, so that others may have it?

—Faris, *Winning the Oregon Country.*

III. Notable Events of Mission History

Sundays 35 to 37 Inclusive

THIRTY-SEVENTH SUNDAY

Prayer Introduction

THE "LONE STAR" MISSION, A CHALLENGE TO FAITH AND THE REWARD OF FAITH

In southern India is located the Ongole Mission among the Telugus. In the early days the work was so discouraging and the results so meager that twice the American Baptist Missionary Society was on the point of abandoning it. The missionaries on the field, however, Dr. and Mrs. Lyman Jewett, had faith to believe that God would bring a harvest.

Near the mission was a hill from which hundreds of heathen villages could be seen, and here at sunrise Mr. and Mrs. Jewett and three faithful native Christians went out on New Year's morning, 1853, *to pray*—to claim those villages for Christ and to plead for a worker for the Ongole district.

Over in Burlington, Iowa, was a young man named John E. Clough, who had recently become interested in missions. The news that the Missionary Society was on the point of abandoning the "Lone Star Mission" because of discouragement was to John Clough a challenge. He believed that this was God's call to him to devote his life to preaching the gospel to the Telugus. He went to Boston to interview the Missionary Society, and when he was asked what he would do should he not be appointed to go to the Telugus, he replied that

he thought he would "find a way to get there." This was because he was persuaded that God had appointed him for this work.

His faith in God and great courage brought new hope to the Mission on his arrival in 1865. He encouraged the workers to expect one thousand converts in a single year, and later, in 1897, ten thousand. God honored such faith, and in one day 2,222 converts were baptized by six missionaries. After forty-six years' service, Dr. Clough saw the mission grow from fewer than fifty Christians to about 60,000, with a college, theological seminary, numerous station schools, hospitals, an orphanage, and various kindred agencies.

Leader—God's promise is, "In due season we shall reap, if we faint not." Let us pray in faith to-day for a harvest in the hard and difficult places both at home and abroad. Let us pray also that the difficulties in our own local field may be overcome. Will Mr. ——— please lead us?

—*Missionary Review of the World*, February, 1911.

IV. The Call of the Field for Service

Sundays 38 and 39

THIRTY-EIGHTH SUNDAY

Prayer Introduction

VASSALS OF JESUS CHRIST

NOTE—The following incident and quotation from Dr. Moule should be told only after much prayer on the part of the person who will present it. The school also should be in a right attitude of mind:

On February 4, 1885, in Exeter Hall, London, a farewell meeting was held for a group of seven Cambridge University students who were on the eve of their departure for China. They were known as the "Cambridge Seven," as choice a body of men as ever graduated from the University. Previous to this farewell service they had held densely crowded meetings in various places, where they modestly but fearlessly spoke of God's goodness to them, of the joy of serving him, and appealed to others to surrender life to Jesus Christ. No such missionary meeting as the Exeter Hall service had ever been seen in the city of London before.

A few weeks later another service for men was held in the same hall, gathered by the Y. M. C. A. to give the Church Missionary Society an opportunity to present the cause of missions. Dr. Handley Moule, one of the leading clergymen of England, spoke, and in the course of his remarks said:

"You know, in the old feudal days, when the vassal did his homage to his lord, he did this: he put his hands together, and put them within the hands of his lord, in token of absolute submission to his will and readiness for activity in his work. That is the only true position for a Christian's hands, the hands and heart and will, the spirit and life—the only true position; not one, but both quite within the hands of the Sovereign, the infinitely more feudal Lord, the Despot, the glorious, absolute, unconstitutional Despot of his servants, the infinitely trustworthy, infinitely sovereign Lord Jesus Christ. Oh, let me seize this moment

to say what I had not meant to say, that this comes as a personal appeal to every one of us here by the fact of this meeting, comes to you young men who are here in such masses and multitudes, not merely because you are here for a great and interesting occasion; you are here before the unseen, the real, the personal Lord Jesus Christ. He is here to you; he is now speaking to you through this meeting as his voice; and you will have to say something to him, whatever it is, in reply—as to whether for his service, whether at home or abroad, whether in the commonest round of the most ordinary life till you die, or whether in the high places of the field you are prepared to live as those who have put their hands in his, and have recognized distinctly that the center of your life is shifted off self on to Jesus Christ, and that you have distinctly laid down underneath his feet all those desires to attract notice for self's sake, to get praise, even the least item, that shall terminate in self. You belong to him if you are his; you are to live as those that belong to him. All your gains of every kind are to go into your Master's purse, and he is to decide where, and how, and how long you are to serve."

NOTE—If the above quotation from Dr. Moule is presented with deep feeling and the Spirit so directs, it may be well to call on some one in the school to lead in prayer definitely that some members of the local Sunday-school may respond to the call to missionary service.

—Murray, *Key to the Missionary Problem.*

IV. The Call of the Field for Service

Sundays 38 and 39

THIRTY-NINTH SUNDAY

Introduction to the Use of the Hymn, "The Son of God Goes Forth to War"

LET NO ONE THINK THE PRICE TOO HIGH

NOTE—This material is suitable for use with Seniors.

"Let no one think the price too high." These words were used many times in conversation, and in his correspondence after the death of his wife, by R. Ray Eldred, a missionary in Africa. He himself, while on an itinerating tour in the fall of 1913, in an attempt to swim across a river, was drowned. He was on his way, in the far interior, to a village which had never heard the good news of Jesus Christ.

"It costs money and it costs lives to give a knowledge of Christ and salvation through Christ to the nations that know not God. This should surprise and discourage no one who is interested in the affairs of the Kingdom.

"In order for the Son of God to become the Savior of the world, it was necessary for him to empty himself and to take the form of a servant, and to become obedient unto death, yea, the death of the cross. The Apostle Peter reminds us that we were redeemed, not with corruptible things, with silver and gold, but with precious blood, even the blood of Christ. The apostles gave their lives and their all to the task he assigned them. We know something of what they experienced while engaged in his service. They were made

a spectacle unto the world, both to angels and to men. They were hungry and thirsty and cold; they were buffeted and had no home they could call their own; they toiled working with their hands; they were reviled and persecuted and defamed; they were made as the filth of the world and the offscouring of all things. Tradition tells that most of them died as martyrs for the faith. These men did not regret the choice they made in their youth. On the contrary they gloried in their divine ministry. *They felt that the price was not too high.*

"The Church has given money and sent the ablest and noblest of her sons and daughters to the work of evangelizing the world. Many of these were beaten and stoned and imprisoned and burnt at the stake and beheaded for their devotion. They exulted as Paul did that they were honored in being permitted to preach the unsearchable riches of Christ to the nations. Adelbert of Prague said: 'We know that we suffer for the name of our dear Lord, whose might is above all might, whose beauty is above all beauty, and whose grace is inexpressible. What can be more blessed than to lay down life for God?' Hannington of Africa wrote in his diary of the mockery, derision, wounds, fever, stench, filth, he had to endure, and the brutal clamor of his jailers. He knew that his end was near, but he did not murmur. His last meditation was on the text, 'I will magnify thee, O Lord, for thou hast set me up, and hast not made my foes to triumph over me.' Raymond Lull, the greatest man of his age, was stoned to death in North Africa; John Williams was

clubbed to death and eaten; Bishop Patteson was speared to death; Boniface died in the same way at the hands of men whom he was eager to save; Judson was in Burmese prisons for nearly two years, and in that time suffered a thousand deaths. *And yet, these men felt that the price was not too high.*

"Many who did not die as martyrs were called upon to suffer much in the service of their Lord. Carey suffered from ridicule, poverty, sickness, and bereavement. Carey was perfectly at home as a missionary, and rejoiced that God had given him that honor of being a missionary. He was known among his associates as 'the cheerful old man.' On leaving London for Uganda, Mackay told the Society that one of the group that accompanied him might die within six months. He urged them not to be discouraged when the news came that one of their number was no more, but to send some one at once to take his place. Years later he wrote home: 'I am alone, with no European companionship except my books and the graves of my departed companions. What a suggestion; to give up the mission? Surely you are joking. If you tell me that such a suggestion has been made, I can only answer, Never.' He thought the work worth while. Dying of starvation in Patagonia, Allen Gardiner wrote, 'Should we languish and die here, I beseech thee, O Lord, to raise up others and send them forth as laborers into the harvest.' As he breathed his last, Golaz said: 'Tell the church not to be discouraged if the first workers fall on the field. Their graves will be waymarks that will guide their successors, who

will march past them with giant strides.' *No one of these thought the price paid too high.*

"Those who do most and give most for the advancement of the Kingdom are the ones who feel thus. Moffat spent more than half a century among savage tribes in South Africa. He said if he had a thousand lives and a thousand bodies they should all be devoted to the glorious work of preaching the gospel of the grace of God in the regions beyond. When he was old and unable to work, he said his regret was that he could not be put into that fabled machine of antiquity and ground out a young man again, that he might take up the work as he did in his youth. After fifty years in tropical India, Swartz left it as his dying testimony that the work of a missionary is the most honorable and blessed service in which any human being can be engaged in this world."

Leader—Let us now sing the hymn that challenges *us* to match the devotion of the heroes of the faith: "The Son of God goes forth to war."

NOTE—After the hymn, the following lines by Alice Ferrin Hensey "In Memory of the Rev. R. Ray Eldred" may be given if desired as a recitation. The first stanza might well be made in large motto form and displayed on the walls of the Sunday-school room.

Ah, he was one who wore the armor well!
Bearing the Word that fears nor death nor hell.
Faced he right on into the battle's heat,
Scorning to name the coward word defeat.

Into the jaws of sin's dark hell, with song
Marched he, amid the vile and savage throng,

Lifting the cross before their wond'ring sight,
Pointing the day-star of death's age-long night.

He was not one to reck the bitter cost
Of giving Christ to tribes sinbound and lost;
Father and mother, sons, and native land
Left he uncounting, at his Lord's command.

Yet unto him a hundred-fold and more
Have these been multiplied, within the door
Of Africa's sad heart, where he laid down
At last the burden for the star-bright crown.

The race for the goal ultimate is run!
The good fight valorous at last is won!
Almost our eyes can pierce the far unknown
And see him victor-clad, close by the throne.

—Editorial and Article in the *Missionary Intelligencer*, January, 1914.

FOURTH QUARTER

I. Conditions Revealing the Need for the Gospel

Sundays 40 to 43 Inclusive

FORTIETH SUNDAY

Fifteen Minute Program for Opening Period

CONTINENT MAP TALK—NORTH AMERICA

NOTE—Let all who take part in this Program make thorough preparation in advance, so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To give so comprehensive a view of the needs of Home Missions, with the geographical setting, as to arouse effort to meet them.

Chord on Piano

Silence

Leader—To-day, by the use of the map, which is on the wall, we wish to become better acquainted with the land we love the most. What country is that? Yes,

America.

Our opening hymn is one we all should know and love.

Hymn: Our Country's Voice Is Pleading. (Tune, Roberts)

Our country's voice is pleading,
Ye men of God, arise!
His providence is leading,
The land before you lies:
Day-gleams are o'er it bright'ning,
And promise clothes the soil;
White fields, for harvest whit'ning,
Invite the reaper's toil.

The love of Christ unfolding,
Speed on from east to west,
Till all, his cross beholding,
In him are fully blest.
Great Author of salvation,
Haste, haste the glorious day,
When we, a ransomed nation,
Thy scepter shall obey.

Leader—Will Mr. ——— now lead us in prayer for our native land, for those who rule over us, and that we may be truly a Christian nation, bringing the gospel and its influence to all within our borders?

Prayer

NOTE—The prayer should not exceed one minute.

Leader—Let us turn in our Bibles to Psalm cxliv, and read responsively verses 9 to 15.

Scripture Lesson: Psalm cxliv. 9-15

Continent Talk on North America

NOTE—A large map of the world is indispensable. It should be in full view of the school. If the school does not own

one, borrow one from your Mission Board, or your public school. The Leader should ask the questions of the school with brightness and animation and should expect immediate answers. These can be given from the pupils' general knowledge. Do not allow the exercise to lag. No previous drilling of the school is necessary, though the leader must have his questions well in mind so as to ask them consecutively and rapidly. He should not read them from the book. If he does, the exercise will be mechanical and lack spontaneity. The following questions are merely suggestive. Others may occur to the Leader as he goes along, which may be better suited. Be sure, however, to reach a goal; aim to get somewhere and reach it before concluding. The answers appended to the questions are those which ordinarily the school might be expected to give. But if they don't, never mind. A wise leader will take care that the right impression is left, even if he gets an unexpected answer. This is no catechetical drill.

In order to present at all adequate material for a talk upon the entire continent, more is offered than can ordinarily be given in five minutes. Choice must be made of what to present, or more than one Sunday may be used.

Leader—Pointing to the map: Running the whole way across North America from East to West is an imaginary line, which separates the territory of two of the greatest countries in the world.

What are they?

Great Britain's Dominion of Canada and the United States.

What are the people of these two countries called?

Canadians and Americans.

What language do they speak?

English.

Yes, chiefly, but any others? (Bring out that

French is spoken largely in Quebec, and that in both Canada and America literally scores of different languages are spoken. In New York City sixty-six different languages are spoken; and in one school twenty-six nationalities are represented.)

Who is it that speaks these different tongues?

Immigrants and settlers from all over the world.

Yes, and right here in America, in fact in New York City, only twenty per cent. are American born. It is said that Manhattan Island was "originally settled by the Dutch, is now ruled by the Irish, is owned by the Jews, and is rented to the Americans." New York City is the largest Jewish city in the world, the second Italian city, the second German city, and there are twice as many Irish as in Dublin.

The City

One of the big problems in both Canada and the United States is the *big city*. There congregate hordes of aliens, there political corruption flourishes, there vice holds sway, and there, too, are found the agencies for good—for reform and human help and uplift. The city is the great battle-ground between the opposing forces of sin and righteousness. Read *The Challenge of the City,* by Josiah Strong, in our Sunday-school library, if you want to know more about this conflict.

The Country

Let us turn now from the city to the country. This, too, has its problems. Now, I want you to tell me

where on the map are located some of the very needy people of our continent. They are more or less scattered, but perhaps you can locate them geographically if I tell you their names.

The Black People, or Negroes

(Bring out the fact that they are located mostly in the South, and that there are about ten million.

Then state that they are here in America because their ancestors "received a pressing invitation." For years they were held in slavery, but since emancipation those able to read have increased from five per cent. to sixty per cent.—in a period of fifty years—a record equaled by no other race in a like period.)

The Red People, or Indians

(Bring out the fact that there are about three hundred and twenty-seven thousand of them, scattered throughout the United States, mostly on reservations in the West, besides large numbers in northern and western Canada.

Then state that 42 of the existent 165 tribes are still without the gospel. That they appreciate missionary effort in their behalf is seen from the following incident:)

NOTE—Let this be told by some other member of the school.

"Before the first missionaries came to Saddle Mountain, Oklahoma, the hearts of the Indians were steeled against all white men. Their objections to a government school were so great that another site was chosen. When the Great Father brought them a missionary, a

little bit of a woman who could not defend her scalp against them for five minutes, they were mightily stirred and said, 'We will let this Jesus woman sit down with us because the Great Father has sent her.'

"At first they objected to 'the church road,' and would have no building, fearing the 'bad white man' would come, but at last, some time after the organization of the missionary society, 'God's Light upon the Mountain,' they changed their minds about 'the church road' and called it 'the way ahead road,' which the teacher had showed them.

"Another lovely young teacher among these people was called by them 'Aim-day-co.' The Kiowa chief, Big Tree, thus explained the name: 'When we Kiowas see any one going the wrong road and into danger, we cry out, "Aim-day-co"—Turn this way. Our sister saw us on the wrong road; she saw our great danger and called to us, "Turn this way. Turn to Jesus." Thus we call her "Aim-day-co."' "

The Brown and Yellow People.

Of course there are numerous shades. Some are called Eskimos, others Alaskans, others Mexicans, others Asiatics, such as Chinese, Japanese, Koreans. (Locate approximately each of these on the map.) There is not time to learn of the particular needs of all of these to-day, but some leaflets[1] telling of work among them can be had if you ask for them after Sunday-school.

[1] Write to your Home Mission Board for the latest story leaflets among the peoples mentioned, and distribute sparingly on application, whetting the appetite by telling part of the story from one of the best.

Leader—Let us all now join in singing "O beautiful for spacious skies."

Hymn: O Beautiful for Spacious Skies[1] (Tune, Materna)

1. O beautiful for spacious skies,
   For amber waves of grain,
   For purple mountain majesties
   Above the fruited plain!
   America! America! God shed his grace on thee
   And crown thy good with brotherhood
   From sea to shining sea!

2. O beautiful for pilgrim feet
   Whose stern, impassioned stress
   A thoroughfare for freedom beat
   Across the wilderness!
   America! America!
   God mend thine every flaw,
   Confirm thy soul in self-control,
   Thy liberty in law!

3. O beautiful for heroes proved
   In liberating strife,
   Who more than self their country loved,
   And mercy more than life!
   America! America!
   May God thy gold refine,
   Till all success be nobleness,
   And every gain divine!

[1] If this hymn is not in the school hymnal, it may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, some other appropriate hymn may be substituted.

4. O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Platt, *The Frontier;* Helm, *Darkness and Light;* Strong, *The Challenge of the City.*

I. Conditions Revealing the Need for the Gospel

Sundays 40 to 43 Inclusive

FORTY-FIRST SUNDAY

Continent Map Talk

SOUTH AMERICA

NOTE—Make use of a map showing North and South America in presenting the following talk. Read complete introductory note to Map Talk of the Fortieth Sunday, pages 180, 181.

In order to present at all adequate material for a talk upon the entire continent, more is offered than can ordinarily be given in five minutes. Choice must be made of what to present, or more than one Sunday may be used.

Leader—Last Sunday, with the aid of the map, we found out something about the needs of the continent

in which we live. To-day we are to learn about our neighbor continent, South America. There are two terms that have been applied to South America. One is "The Neglected Continent" and the other "The Continent of Opportunity." Let us see if these are proper terms.

Size

In size South America is just a little smaller than North America, 7,598,000 square miles as compared with 8,559,000. Its shape is like a leg of mutton, and its greatest length from north to south is 4,600 miles, and from east to west 3,500 miles. If you should draw a straight line directly south from New York it would pass to the west of Santiago in Chile and be miles out in the Pacific Ocean. In other words, a large part of South America lies east of New York. We are particularly interested in South America because of the Panama Canal, which makes it possible for a vessel to go from any Atlantic port in North America to any Pacific port in South America without rounding Cape Horn. We are thus brought into closer touch with these neighbors of ours on the southern Pacific Ocean. What are the countries?

Colombia, Ecuador, Peru, and Chile.

A pan-American railroad is also under way, so that before many years it will be possible to go by rail from any place in North America to the extreme end of South America. This being the case, we should know something about our neighbors to the south of us.

There are ten Republics in South America. (Locate and name them as follows: *Colombia, Venezuela, Ecuador, Peru, Chile, Bolivia, Argentina, Brazil, Paraguay, and Uruguay.)*

Population

The population of the continent is a mixture of a number of races. The original inhabitants were Indians, many of them much like our North American Indians. Some of these, especially in Peru, reached an advanced stage of civilization, others were savage cannibals and considered the eating of their friends and relatives a mark of great honor and consideration.

Political Divisions

Following the discovery of South America by Columbus, in 1498, Spanish and Portuguese settlers came in large numbers and later other Europeans. By an agreement made between Spain and Portugal, the eastern part of South America, or Brazil, was regarded as Portuguese and all the rest, west, north, and south, Spanish. The treatment of the native Indians and of the colonists by both Spain and Portugal was so tyrannical that one after another of the countries revolted and established their independence, as republics, with a constitution modeled after that of the United States. By 1824 all the Spanish colonies were free. In 1889 Brazil proclaimed her independence of Portugal, and in 1903 Panama withdrew from Colombia. The only part of South America to-day under foreign control is British, French, and Dutch Guiana.

Indians

In the heart of the country to-day the majority of the people are pure Indians. Probably four million of them are still without any knowledge whatsoever of the gospel. There is a region unexplored in the tropical part of the continent containing so far as known *three hundred distinct Indian nations, with three hundred distinct languages* and numbering millions "all in the darkest heathenism." The rest of the population is composed of descendants of the early Spanish, Portuguese, and other European settlers and of immigrants from a score and more lands of Europe who are now going to South America in large numbers.

Neglected Continent

The continent is rich in natural resources, even greater than those of North America, it is said, and South America has a great future. In the past, however, she has been neglected for the most part by the rest of the world. North America, settled by Anglo-Saxons, made much more progress than did her sister continent, settled by the Latin races—the racial characteristics being different. North America was in touch with dominant nations abroad, while South America was for years under control of decadent powers, Spain and Portugal. South America's location, south of the equator, has put her outside of the zone of the great world powers, and the movement has been directly from east to west within the same zone. Even tourists take the same course and until recently few have thought of visiting South America. The world, too,

has known little of this continent, and so has had little interest in it. It is indeed *the neglected continent.*

The Opportunity

But it is also the *continent of opportunity.* Its vast resources, agricultural and mineral, call for investment and development. The need of its Indians, in pagan darkness, calls for immediate help.

In Brazil, with nearly half of the population of the continent, 85 per cent of the people cannot read.

In the Argentine Republic, the most advanced and prosperous of the countries of South America, and with its city of Buenos Aires of a million and a quarter people, 50 per cent. of the people cannot read. The illiteracy of the United States, including Negroes and immigrants, is only 10.7 per cent., while in South America it ranges from 50 per cent. to nearly 90 per cent. in the different countries.

Spiritual Need

As to religion, as we have already seen, pure paganism exists among the Indians. Says the Rev. Alan Ewbank, a missionary, "If you start away at the north and go right down to the south of the continent, you can travel in heathen lands, among people who do not know who God is. The whole of the southern continent, except the fringes around the edge, should be colored heathen."

Then when the Spanish and Portuguese came in the fifteenth and sixteenth centuries, they brought with them a Romanism of the dark ages, bitter, cruel, and

intolerant—that burned people at the stake if they dared to differ in opinion from the priests. The result has been dense ignorance and awful spiritual need. Says Bishop Neely: "The Roman Catholic Church in South America has been a sad failure. It had before it a great opportunity. For centuries it had the entire field without a competitor. It has failed to develop a spiritual Christianity, to give the people freedom, either political or religious, to enlighten and make the people intelligent, or greatly to better their social condition." "The country has been filled with stories of false miracles, the worship of images, and particularly the worship of the Virgin Mary.

"In all directions there are images of the Virgin with asserted miraculous power. One of the most noted is at Lujan,[1] a town in Argentina not far from Buenos Aires. The narrative tells that years ago a man in the northern part of Argentina wanted to secure an image of the Virgin Mary. One was procured and placed in a wagon which started from the city of Buenos Aires. One night those who had charge of the image stopped on the pampas.[2] The next morning they proposed to continue their journey, and the horses were attached to the wagon, but notwithstanding all the effort they could put forth, the horses could not move the wagon. Additional horses were attached, but they were unable to drag it. Then one of the party suggested that it was a miracle and that the Virgin wished to stay there. The image was taken out of

[1] Pronounce, Loo-han'.

[2] Pampas resemble prairies.

the wagon, and then the horses drew the vehicle with perfect ease. The image was left to be cared for at a house near by, and one morning the image was missed from its place and, a search being made, it was found in a field some distance away. This, it was maintained, was another miracle, and that the image had gone to this point to indicate that the Virgin wished a church to be built there in her honor.

"This was done, and now there is completed a cathedral that cost perhaps millions of dollars, all because of superstitious absurdities about a little doll-baby which is asserted to have wrought impossible miracles, and thousands upon thousands make journeys to see and worship and make their offerings to the Virgin of Lujan."

South America presents to the Protestant Church to-day one of the most needy mission fields in the world. It is the *continent of opportunity.*

—Neely, *South America;* Doughty, *The Call of the World.*

I. Conditions Revealing the Need for the Gospel

Sundays 40 to 43 Inclusive

FORTY-SECOND SUNDAY

Continent Map Talk

AFRICA

NOTE—Display a large map of Africa on the wall and call attention to it, as the talk progresses. It would be very effective to have some one draw in advance on muslin or stiff paper a rough outline map of Africa, making the entire continent black with the exception of white spots for mission stations. Read complete introductory notes of the Fortieth Sunday, pages 180, 181.

In order to present at all adequate material for a talk upon an entire continent, more is offered than can ordinarily be given in five minutes. Choice must be made of what to present, or more than one Sunday may be used.

Leader—We have studied two continents the last two Sundays. To-day we cross the Atlantic Ocean eastward from South America and we reach Africa.

What kind of continent is Africa sometimes called?

The Dark Continent

Why is it so called, doesn't the sun shine there? (Bring out the fact that it is dark because of ignorance, superstition, and sin.)

Is all of Africa dark, or are there any white spots of Christian light? (Point out on the map the location of the mission stations,[1] and make it clear that they are on or near the coast, while most of the interior is still in utter darkness.)

Size

Africa is the home of the black man, the biggest continent in the world next to Asia. The white man has divided up about five sixths of it into "spheres of influence," controlled by European countries. To get an idea of the size of the country, you could put all of the United States, Europe, India, and China into Africa and still have room to spare.

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[1] By writing to your Foreign Mission Board you can learn where the African missions of your denomination are located, if any. If your church has none there, you can state that about one hundred missionary societies are at work in Africa and that the mission stations are located chiefly along the west coast, in the South, in Uganda, and in Egypt and the Sudan.

COMPARATIVE AREA OF AFRICA

NOTE—Make a rough outline map of Africa and cut out of paper the four main countries mentioned and pin them on Africa as you talk. Explain that the shape and boundaries of Europe are so irregular that its area must be represented by an equal solid section.

Population

There are about one hundred and thirty million people in the continent, not all of whom are Negroes, as a number of white people have colonized the southern part.

Eight hundred and forty-three native languages

and dialects are spoken, six hundred of which have not been reduced to written form, and eighty million people are still so backward that they have not even an alphabet.

Spiritual Needs

As to missionary lighthouses in Africa's darkness, if you should journey from a point on the River Nile, one thousand miles from its mouth, westward for nearly three thousand miles to the west coast, right through the heart of the country, you would not find a mission station the whole way. Along the northern coast of three thousand miles from the Suez Canal to the Atlantic there are just a handful of missionaries, and the same is true for the thousand miles along the Nile from Khartum to Uganda.

Taking Africa as a whole, there are at least fifty million people wholly outside the present plans of any missionary society now on the continent—a mass as great as one half of the population of the United States.

Leader—What of the condition of these needy souls in Africa? Some of the members of our school will now tell us.

NOTE—Six members of the school will now come to the platform, and without further announcement will tell in succession the following:

Social Conditions

First Speaker—Until a child is able to walk, he is carried upon his mother's back. As soon as he is able

to steady a load upon his head, he begins his share of burden bearing. A boy is old enough to marry when he has acquired enough of this world's goods to barter for a wife. He will bargain with her father, promising so many goats or cows or yards of cloth or other articles. The number of wives a man has depends on his ability to purchase them, and he is rated in the community accordingly. The man is lord and master of his home. He spends his time in lounging about, or in fishing, hunting, or warring. He is always fond of a palaver, or chance to talk. His wives labor for him and make a great man of him. They must cultivate the fields and harvest the crops and bring the wood and water for cooking. Each wife lives in a separate hut with her children. The huts are made of poles, plastered over with mud, and thatched with leaves and grass. There is no furniture save a woven grass mat which serves as bed and blanket.

Religion

Second Speaker—The religion of two thirds of Africa's population, that is, of 90,000,000, is Fetishism, a form of Paganism which is native to the continent. Some of its outstanding features are witchcraft, cannibalism, and human sacrifice. It is the lowest form of religion and holds its worshipers in constant fear of the evil spirits which are believed to be all about everywhere, ready to do one harm and mischief. The African offers to these evil spirits many sacrifices in the hope of appeasing wrath and of securing favor. He is a strong believer in witchcraft.

Witchcraft

Third Speaker—"'Witch-palaver' is the legal process, conducted by the witch-doctor, which follows the charge of witchcraft. Details vary, but the main features of such a trial are: the preliminary investigation, the public 'smelling-out' of the witch, and the ordeal to prove the guilt or innocence of the accused. The preliminary investigation consists of a private hearing by the witch-doctor of all the suppositions of the community as to possible reasons why this, that, or the other person might have been interested in the death or property loss of the bewitched. The public part of the witch-palaver is the farce of smelling-out the witch from the assembled neighbors. To absent oneself from the smelling out is taken as a confession of guilt. The witch-doctor dances about, yells, foams at the mouth, pretending to be possessed by a god who will give him an unerring scent for witches. After working himself and the people into a frenzy of excitement, he runs in and out among the throng, smelling each person and wildly yelling at the odor of blood which he affects to detect as he approaches the vicinity of the one to be charged with witchcraft. The ordeal, which consists ordinarily of the drinking of poison, follows. If the accused vomits the poison without suffering serious harm, he is counted innocent. If he grows dizzy and shows other symptoms of ill effects from it, he is given over to all the fiendish torture and outrage which barbarous imagination can devise."

"Belief in witchcraft extends throughout Pagan Africa. It is estimated that 4,000,000 are killed annually

in the endeavor to discover witches. Whole districts have been depopulated by witch trials."

Cannibalism

Fourth Speaker—Cannibalism, another feature of Paganism, is practised chiefly in the region extending from the west coast of Guinea eastward to the Nile, and southward from there including most of the Kongo region. (Point out on the map.) It may have originated as a religious rite in which the victim was sacrificed to the spirits.

A Dark Picture

Fifth Speaker—"Imagine what would be the statistics of crime, the pandemonium of sensuality, violence, and bloodshed in America, if laws against vice were changed into encouragement of it; if officers of the law were wholly and solely abettors of crime; if reformatories were sanctuaries of lawlessness; if every minister were a priest of lust, preaching it as a cardinal feature of his religion, and churches were brothels wide open day and night. Imagine this if you can, and you are but beginning to comprehend the actual state of affairs in Africa."

Mohammedanism

Sixth Speaker—But what of Africa's Mohammedan population, of whom there are some 40,000,000? Though it is better than Paganism, it is a religion of sensuality and formalism and intense bigotry and is the bitter foe of Christianity. It sanctions polygamy

and slavery. Wherever Mohammedanism rules, intellectual and spiritual decay follow.

Cross or Crescent

Leader—The pagan African is susceptible to whatever teaching is given him, either Mohammedanism or Christianity. The struggle is on between cross and crescent in the dark continent. Reenforcements are urgently needed to uphold the banner of the cross. Africa's greatest missionary, David Livingstone, by his explorations, opened the way to the heart of the dark continent and exclaimed, "The end of the geographical feat is only the beginning of the enterprise." "The door is open, so let it ever stand." Who will enter and help with his life in the divine enterprise?

—Naylor, *Daybreak in the Dark Continent;* Doughty, *The Call of the World.*

I. Conditions Revealing the Need for the Gospel

Sundays 40 to 43 Inclusive

FORTY-THIRD SUNDAY

Continent Map Talk

ASIA

NOTE—In order to present at all adequate material for a talk upon an entire continent, more is offered than can ordinarily be given in five minutes. Choice must be made of what to present, or more than one Sunday may be used. Make use of a map of Asia in giving the following talk. Read complete introductory note of the Fortieth Sunday, pages 180, 181.

Population

In Asia is found more than one half of the popula-

tion of the globe, for fifty-six out of every hundred people in the world live there. The history of its peoples extends farther back than that of any other continent. Asia was doubtless the cradle of the race.

Suppose we put it on the blackboard[1] in this way, so that our eye may catch it:

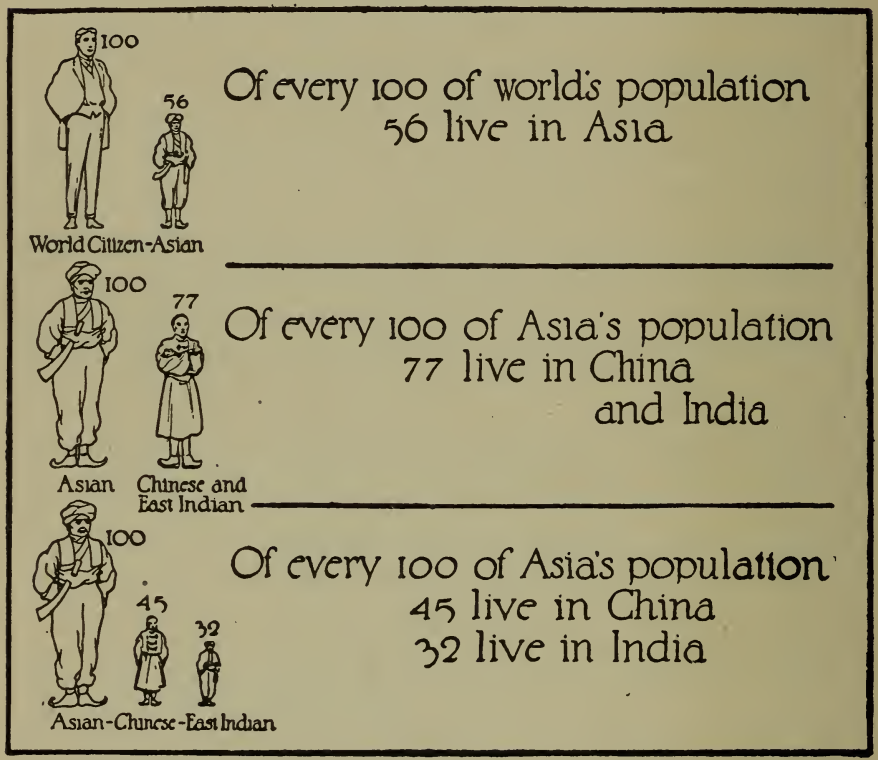

CHART SHOWING COMPARATIVE POPULATION OF ASIA

There are many races in Asia, 147 different languages being spoken in India alone.

[1] One does not need to be an artist to use the blackboard effectively. While grotesque figures should be avoided, any one with a few lines can present to the eye graphically the comparative sizes of the countries mentioned.

Note the countries on the map that lie within this great continent. In the Near East are Turkey, Persia, and Arabia; in the Far East are India, Siam, Laos, China, Japan, and Korea; and in between lies Central Asia embracing Afghanistan, Chinese and Russian Turkestan, and some other countries. (Use pointer and map.)

In this vast area live nearly one billion people—to be exact, 958,781,233. China is the most populous country in the world, with 433,000,000, and India is next, with 315,000,000. Of every hundred of Asia's population 77 live in China and India, 32 of them in India, and 45 of them in China.

Religions

From Asia have come five of the great religions of the world: Hinduism, Buddhism, Confucianism, Mohammedanism, and even Christianity itself, which had Syria for its birthplace. There are numerous other non-Christian religions, of which there is not time to speak. The four mentioned number the most adherents.

Now let us see in what countries these religions arose (point out the countries on the map).

Hinduism and Buddhism in India.
Confucianism in China.
Mohammedanism in Arabia.
Christianity in Syria.

The oldest of these non-Christian faiths is Hinduism. Confucianism and Buddhism arose in the sixth century before Christ, and Mohammedanism in the sixth cen-

tury after Christ. Let us note where the followers of these religions chiefly live.

Hinduism is confined almost altogether to India, and Confucianism to China. Both are non-missionary. Buddhism and Mohammedanism, on the other hand, have been missionary in character, spreading to other lands than their birth. The pity is that these religions are so full of error. Though it arose in India, Buddhism is now chiefly in China, Japan, Tibet, and Siam. Mohammedanism, arising in Arabia, has spread all over Asiatic Turkey, into China, Siberia, Persia, Africa, and many other places. It is the most bitter foe of Christianity.

The numbers[1] of adherents of these different non-Christian religions are approximately as follows:

Buddhism, 137,935,000
Hinduism, 209,659,000
Mohammedanism, 216,630,000
Confucianism, 291,816,000

NOTE—Have a chart made of the above entitled "Adherents." Display it now.

We have not time to-day to speak of the defects of these religions. On the next few Sundays we shall hear stories of converts from them to Christianity.

—Doughty, *The Call of the World.*

[1] The latest available figures at date of publication of this book are those here given from the *Blue Book of Missions*, for 1907.

II. The Gospel Meeting the World's Needs

Sundays 44 to 48 Inclusive

FORTY-FOURTH SUNDAY

Fifteen Minute Program for Opening Period

PASTOR HSI—A CONVERT FROM CONFUCIANISM

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To show the victory of Christianity in the case of a confirmed Confucian opium-smoker, whose conversion typically illustrates the inadequacy of a non-Christian faith to meet the needs of man.

Chord on Piano

Silence

Leader—As we are to hear to-day of great things accomplished by the name of Jesus, let us for our opening hymn sing "All hail the power of Jesus' name."

Hymn: All Hail the Power of Jesus' Name[1] (Tune, Coronation)

1. All hail the power of Jesus' name!
   Let angels prostrate fall;

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred, other appropriate hymns may be substituted.

Bring forth the royal diadem,
And crown him Lord of all.

2. Crown him, ye martyrs of our God
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him Lord of all!

3. Ye seed of Israel's chosen race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

4. Sinners, whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at his feet,
And crown him Lord of all!

5. Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all!

6. Oh, that with yonder sacred throng
We at his feet may fall,
Join in the everlasting song,
And crown him Lord of all!

Leader—There is one verse of Scripture, Acts iii. 16, which is especially appropriate for our character study to-day. After I have read it, will the school please repeat it with me:

"And by faith in his name hath his name made this man strong, whom ye behold and know."

Mr. ——— will now tell us of the conversion of Hsi,[1] a Chinese scholar.

The Conversion of Hsi

Hsi's friends wondered what had come over him. That he, a gentleman of position and influence and one of China's scholars, would "eat the foreign religion" they could not understand. The whole of Chang village at the foot of the mountain was talking about it.

Something *had* indeed happened to Hsi. His former hatred of foreigners was well known. But now he was associating with them and, under their influence, had given up his idols, his ancestral tablets, and had banished incense from his home. And more wonderful still, he had laid aside his opium-pipe and even the craving for the drug had been taken from him.

"The time he used to spend in preparing and smoking opium was now devoted to the peculiar rites of his new religion. Day and night he might be seen poring over the books the foreign teachers had brought; sometimes singing aloud in the strangest way; sometimes quietly reading by the hour together; sometimes kneeling on the ground, his eyes shut, talking to the foreigners' God, who could neither be seen nor heard and had no shrine to represent him. And whatever Hsi might be doing, the remarkable thing was that he seemed continually happy; overflowing with satisfaction. If he had come into a fortune or discovered the elixir of endless youth, he could scarcely have been more elated."

[1] Pronounce, She.

"For him a great light had arisen, above the brightness of the sun. All the perplexities of former years, his doubts and painful questions, the burden of his sins, his dread of death and the unknown beyond, had passed away. The chains of his opium-habit had fallen from him. Renewed in spirit like a little child, his heart overflowed with love and joy."

"It was impossible for Hsi to be silent about his Savior. As well might the sun keep from shining, or the heart that loves and is loved from rejoicing. He could not but speak of Jesus; and speak of him he did until his latest breath."

Leader—Let us now sing one verse of "I've found a Friend, O such a Friend."

Hymn: I've Found a Friend, O Such a Friend
(Tune, Constance)

I've found a Friend; O such a Friend!
He loved me ere I knew him;
He drew me with the cords of love,
And thus he bound me to him;
And round my heart still closely twine
Those ties which naught can sever,
For I am his, and he is mine,
Forever and forever.

Leader—We shall now hear something of the life-work of this converted opium-smoker. ——— will tell us.

Finding His Life-Work

During the first summer after his conversion, Hsi

continued to grow and sell opium, not yet seeing the evil of it. But as he learned more about the Christian life, his duty to discontinue this became very plain. Such verses as these must have helped:

"Take heed lest by any means this liberty of yours become a stumblingblock to the weak. . . . For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. . . . Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble. . . . We bear all things, that we may cause no hindrance to the gospel of Christ. . . . Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God. . . . Not seeking mine own profit, but the profit of the many, that they may be saved."[1]

From a smoker of opium and a grower and dealer in it, Hsi became by the grace of God a deliverer to those who used the drug.

In a village twenty odd miles to the northeast of the Chang village lived a man by the name of Fan, the leader of a little band that hoped by cultivating virtue to gain merit and the favor of heaven. This man was led to Christ by Hsi. Fan in his home at Fan-ts'uen preached Christ. Many of the inquirers were opium smokers and all realized that to become Christians they must give up the drug. Finally Fan decided to take these men into his own home and get the missionary doctor from a near-by town to come to treat them. This was done, and nineteen of them were cured. Others came and Fan's home became an Opium Refuge. At length an emergency came. "The

[1] 1 Cor. viii. 9, 11, 13; ix. 12; x. 32, 33.

Refuge had been at work all through the previous year, and scores of men had been successfully dealt with. A number of patients were in the midst of their course of treatment, and more medicine was required. Fan sent to the city, expecting to obtain it as usual, but found to his consternation that the supply was exhausted and the missionaries were away on a long journey.

"Just at this juncture Hsi was impressed with a desire to go over to the Refuge, and, knowing nothing of the circumstances, was surprised at the eagerness of his welcome.

" 'Oh, elder brother,' Fan exclaimed, 'surely the Lord has sent you to deliver us. We are like men climbing painfully out of a miry pit. And now we can go neither up nor down. Quickly, I pray you, think of some plan to save us.'

"It was indeed a difficult situation, and Hsi knew as little as Fan how to proceed. But he was sure of one thing.

" 'The work is of God,' he replied. 'Do not fear. Give the men what medicine you have left. I will go home and see what can be done.'

"It was a long twenty miles that day, and most of the time was spent in prayer. For Hsi, too, it was a life crisis, though at the moment he did not know it. These men must be helped, and helped at once—that was the burden. And God surely would give him light, for there seemed no one else to help them.

"Already, in his suspense, the thought had come that possibly the Lord would use his knowledge of native

drugs to enable him to compound a medicine that might take the place of the supply that had failed. It seemed a bold idea, but the more he considered it the more he felt encouraged. Thoughts passed rapidly through his mind, and by the time he reached home he was ready to make the attempt.

"'With prayer and fasting,' he writes, 'I waited upon the Lord, and besought him to point out to me the proper ingredients, and to strengthen and help me, that I might prepare the pills quickly and carry them to the Refuge, that those who were breaking off opium might partake thereof and be at peace.'

"And then, very simply, it all came to him just how those pills were to be made. The drugs were at hand in his store, and, still fasting, he took the prescription, compounded the medicine, and hastened back to the Refuge.

"Then he and Fan together, assured that this remedy was of God, administered it to the patients. It proved an entire success, and with grateful hearts they gave him all the praise."

Leader— ——— will now present to us

A Scene in an Opium Refuge

Ministry thus to opium-smokers became Hsi's life-work. He always made it plain that, while medicine might help, Christ was the only real Deliverer from the curse. Let us look at the work in progress.

One day "three men came together from a neighboring village, begging to be taken into the Refuge. Hsi was there at the time, as it happened, and was

doubtful about receiving them on account of age. They were all advanced in years, the youngest being over sixty, and were opium-smokers of long standing. But they were so eager to be cured that, finally, they were admitted, the principles of the Refuge having been made especially plain.

"For the first day or two all went well, and the old men became much interested in the gospel. But by the third evening one of them was feeling desperate, and during the night he called the others, begging them to rouse Hsi or Fan, and get something to relieve his agony.

" 'Why should we wait for that?' cried his friends. 'It is not medicine you need. Kneel down, and let us pray.'

"Only a poor cave-room in that little village, far away in the heart of China, and three old men kneeling alone at midnight. Was He there, that wonderful Savior? Would he respond with ready succor as of old?

"Tremblingly the cry went up in the darkness: 'O Jesus, help me. Save me. Save me now.'

"A few minutes later the sufferer was lying quietly wrapped in his wadded coverlet again. His groans ceased. His distress passed away. And in a little while he was fast asleep.

" 'Jesus truly is here,' whispered the others. And they too slept till morning.

"Then bright and early they were up, eager to tell their story, and with smiling faces accosted every one they met:

"'True? Why, of course, it's true! We know all about it. Your Jesus does indeed hear and answer prayer.'

"They were overflowingly happy, with a joy and confidence that proved contagious. And faith in many hearts was strengthened. For such testimony cannot be gainsaid."

As time went on Hsi established numerous opium refuges in different places, and literally thousands were saved. These refuges later became mission stations, the center for evangelistic work.

Leader—The wonderful success that attended Hsi's efforts was the direct result of prayer. In fact his life is a wonderful example of the place prayer should have in *our* lives. ——— will tell us about

The Prayer Life of Pastor Hsi

Soon after Hsi had become a Christian, his wife would often awaken at night and see him upon his knees talking to the invisible God, who seemed so near and real to him. Through her husband's efforts she too was converted, and together they learned to be prayerful in everything.

One incident from his later life illustrates how he had learned to solve all difficulties through prayer.

"Up on the Ping-yao plain, two hundred miles from his own home, Hsi had an important refuge in the city of Kieh-hsiu. The two brethren in charge had not been working happily together, and at length matters reached a climax. They were both, sad to say, in a wrong spirit; and after an open rupture, full

of mutual indignation, they left the refuge, and came down post-haste to the Western Chang village, each intent upon laying before Pastor Hsi the delinquencies of the other.

"When they arrived, of course, every one could see that something had happened; and Hsi divined at once the true state of affairs. But he received them kindly, and without giving any opportunity for disclosures, attended to their wants himself; meanwhile instructing those in charge of the household that no questions were to be asked as to the reason of the visit. When they were comfortably provided with all they could need after their long journey, he excused himself and went away alone for prayer.

"Deeply distressed, he saw far more in what had taken place than a mere quarrel between ill-assorted brethren. For as years went on, his conviction only deepened that in cases of this kind the real power at work is that of the great enemy, who had succeeded in bringing dishonor upon the cause of Christ. A spiritual force lay behind the difficulty; and only spiritual power could overcome it. He saw that any persuasion or diplomacy he could bring to bear would be useless, and indeed could only make matters worse. The men were so enraged against each other, that all they wanted was an opportunity for 'having it out' in the most public manner. And if once they began, there was no knowing where it would end. Their own characters, at any rate, would be so defamed that they could no longer continue in the work. And others would be drawn into the trouble. So for two days

Hsi fasted entirely, and gave himself to prayer. He could not be content to make the best of a bad job, but he felt he must lay hold upon the power of God for complete deliverance.

"Meanwhile, he was specially careful to treat the brethren with more than ordinary kindness, waiting on them himself, and showing equal cordiality to both. The rest of the household following his example, there was no opportunity for strife; and the would-be disputants began to feel somewhat ashamed of their unreasoning anger.

"On the third day, still fasting, Hsi received the assurance that his prayers were answered. Then, without delay, he went in search of the brethren and bringing them together into his own room, in a few loving words besought them to lay aside all bitterness and mutual accusations, and each confess his own fault to God and one another.

" 'Brethren,' he said, 'the blame is chiefly mine. If I had been more prayerful and considerate of your welfare, I should probably never have put you in the same refuge. I feel that in this matter, I have sinned against God, as well as against you both. Shall we not forgive each other; and seek his forgiveness?'

"The men were completely broken down. They had not a word to say of complaint or accusation. Hsi, full of love and of the Holy Spirit, prayed with them; until with many tears they were reconciled, and the trouble conquered.

" 'I never knew a man,' said Mr. Hoste, speaking of this occurrence, 'who trusted less in his own powers

in any direction. It was a constant lesson to one who was much with him. For if any one had reason for "confidence in the flesh," it was dear Hsi. But he was entirely weaned from that spirit. He placed no reliance on his own judgment even, apart from the guidance of God. One might ask him about quite a simple matter, and he would say: "Let me pray about it. I do not know just yet." Or, "I will tell you later, when I have asked the Lord." ' "

Hsi realized so clearly that no human power can accomplish spiritual ends; and that our Lord's own word is literally true—

Apart from Me Ye Can Do Nothing
—John xv. 5.

NOTE—This verse should be lettered in motto form and displayed in the Sunday-school room.

Leader—Will Mr. ——— now lead us in prayer that we may learn from this man of prayer how really to pray.

Prayer

NOTE—This prayer should not exceed one minute.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—Taylor, *Pastor Hsi, One of China's Christians.*

II. The Gospel Meeting the World's Needs

Sundays 44 to 48 Inclusive

FORTY-FIFTH SUNDAY

LEGAIC—A CONVERT FROM PAGANISM

Here are two pictures of the same man way back in the first century.

Picture One. "Saul, breathing threatening and slaughter against the disciples of the Lord." Acts ix. 1.

Picture Two. The same man speaking says: "Bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." Acts xx. 23, 24.

Saul the persecutor becomes Paul the witness.

Now look at two pictures of another man of the nineteenth century.

Picture One. It is an October day at Fort Simpson, British Columbia. An unarmed Haida Indian is about to enter the fort when he is wantonly shot down in cold blood by Legaic, the bloodthirsty chief of the Tsimshean tribe. The pretext for the deed was Legaic's anger at two chiefs of another tribe than his own, who, in his opinion, had not shown proper recognition of his rank.

Some months later Legaic opposes the missionary, William Duncan, who has arrived from England and had seen his murder of the Haida Indian. The missionary has opened a school and has gathered the Indian children for instruction. The time has come for

one of their heathen ceremonies. Legaic goes to the captain of the fort, and tells him that his young daughter ("the big fin") has gone to the moon for her education, and would be back in a month, and asks him to persuade Mr. Duncan to suspend his school during that month, as it would interfere with their work, and he did not like to have the children pass by the house, going to and from school, as it broke the spell of their mysteries. If he would do this, they would all come to school afterward. But, if he did not, the medicine-men might shoot the children as they were on their way to school.

Mr. Duncan refuses to close his school even for a day, and thus give in to the superstition of the people. Therefore, Legaic determines to kill him.

Just as school is about to begin one afternoon, the chief with his war paint on, comes into the room, followed by seven other Indians. He demands of Mr. Duncan why the school is not closed, and begins brandishing an ugly-looking knife. One of his followers cries out, "Cut his head off. Give it to me, and I will kick it on the beach!"

Mr. Duncan thinks his last hour has come, but unexpectedly another Indian, Clah, who has been his teacher and friend, slips into the room and stands behind him with a loaded pistol ready to defend him against Legaic. When the chief sees he is baffled, he and the other Indians leave, and Mr. Duncan writes in his diary that night: "I have heartily to thank that all-seeing Father who has covered me and supported me to-day."

Picture Two. Several years have passed by. The missionary has established a Christian community at Metlakahtla where the Indians who had become Christians might go and be away from the temptations at Fort Simpson. Legaic and his family have decided to go and join the Christian colony. To do so means the sacrifice of his chieftainship, for the rule at Metlakahtla is to recognize no chieftainship among the Christians. At Fort Simpson Legaic was respected and honored as the principal chief of the Indians, at Metlakahtla he would be no higher than any one else. But he decides to leave the fort and join the Christian colony.

At first it was a struggle. Heathen friends at the fort urged him to come back time and again and take part in some of their heathen ceremonies, which they did not consider complete without Legaic. He inquired of the missionary what he should do, and was told that he should not go, that he could not be both a Christian and a heathen; that he must decide between the two. As the former chief tried to compromise, Mr. Duncan sent for him and said:

" 'Legaic, you had better leave here, and go back to Fort Simpson. I don't want you here. You are wearing the mantle on both shoulders. You want to serve both God and the devil, and you are doing the devil's work here. You had better leave here and go back, for your heart is there with the heathen, and where you can be a chief.'

"There was nothing for him to do after that but to leave. He knew Mr. Duncan. But he was a chief, a great chief, and it would never do for him to admit

that he had been sent away. So, before he pushed his canoe off from the beach, he made the crowd a little speech, in which he told them that he had to go away. That he knew he was doing wrong, and probably would be exceedingly sorry for it some time. But his friends over there were too strong for him and pulled him away.

"Three nights later Mr. Duncan heard a knock on his door. When he opened it there stood Legaic.

" 'What do you want?'

" 'I want to come in.'

" 'What do you want here?'

" 'I want to talk with you.'

" 'All right. Come in, then.'

"He looked dejected, and broken-hearted, and walked and acted very diffidently and humbly. There was nothing of the proud chief about him now. When in the room, Mr. Duncan said:

" 'So you have come back?'

" 'I have come back.'

" 'Why did you, when I told you to go away?'

" 'Because I could not help it. I have not slept for three nights. I have come back to say to you: Tell me what to do, and I will do it. Tell me what *not* to do, and I will *not* do it. There is only one thing you must not tell me to do, for I will not do it.'

" 'What is that?'

" 'Do not tell me to go away. I will not do it, for I cannot do it.'

"Impressed by his earnestness, Mr. Duncan allowed him to come back, and he now became a truly humble,

earnest seeker, and the following year was baptized, together with his wife and only daughter.

"In his baptism he, at his own request, received the name of 'Paul,' and well might he, for he proved another 'Saul of Tarsus,' indeed. The man who once was ready to take Mr. Duncan's life now became known, up and down the coast, as his most ardent admirer and assistant. For several years he supported himself and family by working as a humble carpenter, and whenever he could say a word for the Master who had conquered his proud and savage heart he did not fail so to do.

"In 1864 he and Clah were present with Mr. Duncan at a meeting in the Indian camp at Fort Simpson. After Mr. Duncan had spoken, an old man got up and said that he had come too late to do the old people any good; that had he come sooner, when the first white traders came, the Tsimsheans would long ago have been good; but they had been allowed to grow up in sin, and now their sins were so deeply laid that they could not change."

Mr. Duncan was about to rise to answer the old man, when he, to his surprise, noticed that Legaic had already sprung to his feet, and with great energy and fervor said:

"I am a chief—a Tsimshean chief. You know I have been bad, very bad—as bad as any man here. I have grown up, and grown old in sin. But God has changed my heart, and he can change yours. Think not to excuse yourselves in your sins by saying you are too old, or too bad, to mend. Nothing is impossible

with God. Come to God. Trv his way. He can save you."

Thus Legaic, the persecutor, became Paul the preacher. A cruel, bloodthirsty, pagan Indian chief had been conquered by the love of Christ and transformed into a witness for the gospel.

—Arctander, *The Apostle of Alaska.*

II. The Gospel Meeting the World's Needs

Sundays 44 to 48 Inclusive

FORTY-SIXTH SUNDAY

CHUNDRA LELA—A CONVERT FROM HINDUISM

"You wicked creature! It is because of your sin that this has happened." These words are roughly spoken to a sobbing nine-year-old girl, as her earrings are torn from her ears, her jewels from her hair, and her bracelets are hammered off her arms. Though she is the daughter of the priest to the Rajah, or King, of Nepal, she is not spared the disgrace and suffering which is the widow's lot in India.

Two years before, when a lass of seven, she was married to a boy of nine, but news has just come of his death. Chundra Lela's outlook now is sad indeed. No one will love her or care for her. Six years pass by and the little widow has read many of the sacred books of the Hindus which tell of great sin as the cause of widowhood. They tell too that pardon can be secured if she will go on a pilgrimage to four great temples in the extreme north, south, east, and west

of the land—a journey of 3,000 miles. But how can a girl of fifteen undertake such a trip? And yet the widow's curse is resting upon her and this is the only hope of pardon and of peace.

Without saying a word of her intention to her mother or brother or sister, she called two of her servants, maids whom she could trust, and said, "I am going on a long journey to seek pardon for my sins. Will you come with me and share the blessings I hope to win?" They promised to do so, and one night when all was quiet, the three young girls stole forth and began the pilgrimage.

They went first to the temple of Jaganath at Puri on the east coast of India, then south to the temple of Ramanath on an island between India and Ceylon, then to the west to the temple of Krishna at Dwarka. Then they crossed the burning plains of Upper India to the Ganges and climbed the Himalayas to the source of the sacred river and came to the temple of Vishnu at Badrinath. It took seven years to accomplish the pilgrimage to these four great temples, and on the way Chundra Lela bathed in every sacred river, worshiped at every shrine, and brought sacrifices to the idols and gifts to the priests. She had met the requirements for pardon—but still she felt the guilt of sin and was dissatisfied.

Instead of going home she went on more pilgrimages. She became a Sadhu (holy person or fakir), vowing to inflict self-torture for three years. She smeared her body with ashes and during the hot summer she sat out in the scorching sun with five

fires blazing around her. From midnight to daybreak she stood on one foot before the idol, praying. When the cooler months of the year came, night after night, at sunset she plunged into a pond and sat there until sunrise with the water up to her neck praying with her beads. She says: "Nobody knows how long these nights were, nor how I suffered before morning. The string contained 108 beads. With each bead I called on the name of a god, . . . in the night I would go round the string one thousand times, repeating the names of the gods one hundred and eight thousand times. I would look toward the east for the first ray of light, and wonder if the night would ever end. When day broke, I would crawl out of the water as best I could with my benumbed limbs, and prostrating my body on the ground, would then measure my length to the spot where I was to sit all day, worshiping idols. . . . Thus I called upon Ram day and night, but received no response. All this I endured just to find God."

But all this torture brought no peace of mind. Hinduism had failed to satisfy her.

One day Chundra Lela going into the home of a friend found her reading a strange book. "What is that you are reading?" she asked. "A book that the white lady who comes to teach me gave me," replied her friend. It was a copy of the Bible. Chundra Lela procured one for herself, read it, and learned for the first time of a Savior from sin. She eagerly sought instruction from the missionary and soon became a Christian. The zeal and devotion she had spent

in idolatry she now transferred to Christianity. "She at once began to make Christ known, taking the Bible and preaching from house to house, and street to street. She scarcely gave herself time to eat or rest during the daytime. For two years she continued working in this way, and then conceived the plan of going to the place where before she had been a Sadhu, to live among the people and preach Christ where she had before worshiped idols. Then she began a Christian pilgrimage, lasting for several years, going over the old tramping-ground from shrine to shrine, and next she went all through Assam and Sylhet, visiting a queen who had been kind to her when she was a Sadhu. In the palace she read the Bible and preached Jesus.

"As she was growing old, the missionaries came to her one day and suggested that they build a house for her, where she might spend her last days in quiet and comfort. When they showed her the site outside the city in a restful spot, she protested, 'If you *will* build me a house, build it on the roadside, close up, so that when I am too old to walk, I may crawl up to the door and preach to the people as they pass.' "

They did so, and Chundra Lela spoke to the passing crowds as long as she was able, always delighting to bear witness to the Christ, who had redeemed her and who brought peace and joy into her seeking soul.

—Walker and Lunt, *Talks on Races to Be Won;* Wilmot, *The Playing of the Moonbeams.*

II. The Gospel Meeting the World's Needs

Sundays 44 to 48 Inclusive

FORTY-SEVENTH SUNDAY

JOSEPH HARDY NEESIMA—A CONVERT FROM BUDDHISM[1]

Look! What is that Japanese boy doing there in his father's garden? He seems very hard at work digging. Is he planting or burying something? As we get nearer we find him in the act of burying a god—yes, he is actually covering up with earth a heathen idol.

If we should go into the home of this boy, we would find in the sitting-room on the shelf a whole row of ugly-looking gods and tablets on which are written the names of the family ancestors. Before these gods and tablets this Japanese boy has been taught by his father to bow reverently, and to bring offerings of tea and rice. But little Shi-me-ta Nee-si-ma[2] noticed that the gods never ate the rice nor drank the tea which he brought, and he also noticed that the wine which his father offered to the same idols eventually went down his father's throat.

This made him wonder if these idols really did have any power to take care of him and prevent harm. They were just pieces of wood whittled out, and grim-looking objects at that.

[1] Buddhism and Shintoism are the two great religions of Japan. Speaking accurately, Shintoism is not now regarded as a religion by educated Japanese. It is closely associated with patriotism. Most non-Christian Japanese are both Shintoists and Buddhists. In speaking of Neesima as a Buddhist, it must be remembered that he was also a Shintoist.

[2] Pronounce, She-may'-tah Ne'-se-mah.

So after thinking about it for quite a while, he resolved one day that he would test the idol's power—and that is why we see him digging that hole in the ground into which he puts the idol and then carefully covers it up. "If the idol is really a god and has any power, he will not stay buried in the earth," thought Shimeta. For several days he watched the spot where he had buried the idol to see what would happen. Finally one morning he noticed a little green shoot just above the ground where the idol had been put. He was greatly excited and wondered if the idol had caused this.

How was he to find out? Why, dig down and see if the idol was there or was gone. So he began to dig and it was not long before his curiosity was satisfied, for there in the hole just where he had placed it several days before was the idol, and in its arms was a tiny grain of rice which had sprouted and come to the surface. From that day on, Shimeta was convinced that the gods on the household shelf were useless and powerless, and he never worshiped them again.

When young Neesima was about sixteen years old, he was given employment as a clerk in the office of a native prince. He had to work very hard and all the time he had a great longing for knowledge of Western lands and peoples. One day he got hold of a United States atlas and learned about the free institutions of America. "From that day," he says, "I wished to learn American knowledge, but alas! I could not get any teacher to learn it."

Some time later he got hold of a copy of a part of the

Bible written in Chinese. The opening sentence at once caught his attention, for it answered the many questions which had been filling his mind for weeks. "In the beginning God created the heavens and the earth." He put the book down and began to think, "Who made my table? a carpenter? No, my God. God let trees grow upon the earth; although a carpenter made up this table, it indeed came from trees; then I must be thankful to God, I must believe him, and I must be upright." Young Neesima at once saw that if God was Creator, he had a claim on his life, but it was a year and more before he realized that he might himself pray to God. When he began to pray, this is what he said:

"Oh, if you have eyes look upon me; if you have ears listen to me."

He was eager to find some missionary or teacher who could teach him to read the English Bible. But it was a dangerous thing, because at that time the law in Japan punished with crucifixion any person found reading this book. Finally he was permitted to leave home and go to Ha-ko-da-te,[1] one of the seaports of Japan, where he hoped to find some one who could teach him Western knowledge. He failed to find any English teacher, but he was encouraged by some young men friends in his desire to leave Japan and go to America. He felt that his country could never make progress without foreign knowledge, and he chafed under the law that forbade any Japanese to leave his native land under pain of death. He longed to learn

[1] Pronounce, Hah-ko-dah'-te.

and bring light into the darkness of his own dear land.

We must pass over the story of his escape from Japan, and of his voyage to China, and then to America in a sailing vessel bound for Boston. After arrival he got hold of a copy of Robinson Crusoe, and from this book learned that a man can talk to God as to a friend, and so he began to pray: "Please don't cast me away into miserable condition. Please let me reach my great aim." That prayer was heard and God brought together one of Boston's Christian merchants, Mr. Alpheus Hardy, and young Shimeta Neesima. In fact it was on one of Mr. Hardy's vessels that the young Japanese had come to America, as the captain's personal servant. When Mr. Hardy heard from the captain about the boy and of his eagerness to learn English, he determined to help him. "What is your name?" asked Mr. Hardy. "The sailors call me Jo," replied Neesima. "You are well named," said Mr. Hardy. "God has sent you to be a savior to your people."

Such indeed proved to be the case. Mr. Hardy soon discovered that this Japanese was no ordinary boy, but had wonderful ability. He therefore undertook his support and education, sending him to Amherst College, from which he was graduated in 1870, and then to Andover Theological Seminary. In the winter of 1871-72, a Japanese embassy visited the United States to study our educational and other institutions. A competent interpreter was needed, and Mr. Neesima's services were secured. This brought him

into close touch with some of the leading men of Japan. When Mr. Neesima returned to Japan some years later, as a Christian minister, desiring to establish a Christian school in his native land, these men were at the head of the government and they aided him in his undertaking.

It is a long way from a worshiper of idols to the founder of a Christian university. But Shimeta Neesima, or as he is better known in America, Joseph Hardy Neesima, walked along that way, encountering many difficulties and trials but conquering them. The boy from that Buddhist home that buried the idol, to test its powers, became the founder of the Doshisha University in Kyoto. He became indeed a savior to his country.

—Davis, *A Sketch of the Life of Rev. Joseph Hardy Neesima;* McKeen, *Sketch of the Early Life of Joseph Hardy Neesima;* Brain, *All About Japan.*

II. The Gospel Meeting the World's Needs

Sundays 44 to 48 Inclusive

FORTY-EIGHTH SUNDAY

KAMIL—A CONVERT FROM MOHAMMEDANISM

One morning in February, 1890, a young Moslem by the name of Kamil Abdul Messiah entered the study of Dr. H. H. Jessup in Beirut,[1] Syria, and said: "Sir, I want to know just what you believe about Christ and the way of salvation. I am not at rest. I find nothing in the Koran to show me how God can

[1] Pronounce, Bay-root'.

be a just God and yet pardon a sinner. I know I am a sinner and that God is merciful, but he is also just."

Dr. Jessup told him that the answer to his questions would be found in the Bible, and that if he wished, he might come each morning and study it. Kamil came repeatedly, and as he drank in the new and great truths of the New Testament, it was as if he had found a cool crystal spring in the midst of a desert. From his pocket Testament, which he took home with him, he would read late into the night. His father, who was a strict Moslem, was bitterly opposed to Christianity, and when he heard that Kamil had become a Christian, he entreated him to renounce his profession. But while Kamil had the greatest love for his father and wished to do nothing to displease him, yet he could not and would not give up Christianity, for he had determined to devote his life to preaching the gospel to the Moslems.

The first summer after his conversion, together with a friend named Jed-a-an,[1] who had been a Bedouin herdsman, he went out among the tent-dwelling Bedouins to preach the gospel, in the region beyond Zah-leh and Baal-bec[2] (locate on any Bible map). On their return they stopped over Sunday in the city of Hums. The Bishop of the Greek Catholic Church who lived there asked Kamil to come to see him. "I know of your family and am glad you have become a Christian," said the Bishop. "Then he began to urge him to enter the Orthodox Greek Church, and used

[1] Pronounce, Jed'-ah-ahn.
[2] Pronounce, Bal-bek'.

the usual arguments of the traditional oriental Christians. Kamil asked, 'What does Your Excellency believe about Christ? Is he a perfect and sufficient Savior?' The Bishop said, 'Yes.' 'Do you believe, as St. Paul says, that, "being justified by faith, we have peace with God through our Lord Jesus Christ"?' 'Yes,' replied the Bishop. 'Then,' said Kamil, 'we are brethren in belief; and what more do we want?' But the Bishop urged him to accept immersion three times at the hands of a true priest of the Apostolic Orthodox Greek Church, and then he would be all right.

"Then Kamil, turning to the Bishop, said, 'Your Excellency, supposing that you and I were traveling west from Hums and came to the river Orontes; and the river was deep, muddy, swift, and broad; and there was neither bridge nor boat, and neither of us could swim. Then if I should say to you, 'Bishop, I beg you to take me across,' what would you say? You would say, 'Kamil, I cannot take myself across and how can I take you?' And there we would stand, helpless and despairing. But suppose that just then we should see a huge giant, a strong, tall man, coming toward us, and he should take you by the arms and carry you across. Would I call out, 'Bishop, come and take me across?' No; I would call to the strong man. Bishop, there is only one strong Man—the Lord Jesus Christ. Is not he enough?'

"Turning to Kamil, the Bishop asked, 'My dear friend, how long have you been a Christian?' 'Seven months,' was the reply. 'Seven months! And you are teaching me who have been a Christian in name from

my infancy. Kamil, you are right. If you will stay here and teach Turkish in my school I will pay you a higher salary than you can get in any school in Syria.' 'Your Excellency,' replied Kamil, 'I thank you for your offer; but I care not for money or salary. God has called me to preach the gospel to the Mohammedans, and I must complete my studies and be about my work.' "

Shortly after Kamil's baptism, which was his open renouncement of Mohammedanism, he went to Arabia to assist the Rev. S. M. Zwemer and the Rev. James Cantine in their mission work. He landed at Aden, the southern seaport of Arabia, on February 7, 1891, and at once began to labor among the caravans of Arabs which constantly were going to and fro. With great zeal he preached the gospel, disputing with the fanatical Moslems and contending for the truth.

Kamil's term of service as a missionary to his Moslem brethren was brief, for on June 24, 1892, he died —in less than eighteen months after his arrival in Arabia. His father, with whom he corresponded, turned bitterly against him and many of the fanatical Moslems among whom he labored strongly denounced him. His life was in constant peril from these enemies, for the punishment for forsaking Mohammedanism was death.

His death occurred under peculiar circumstances, the Moslems refusing to allow his Christian friends to examine his body or to give him a Christian burial. The story of Kamil, a modern Paul, and among the first fruits of the gospel from Mohammedanism,

should strengthen faith in the power of the gospel to overcome the bigotry of the Moslems. The Mohammedan is a zealot in religion. This zeal if purified and enlightened may be directed in the interests of a world-wide propagation of Christianity.

—Jessup, *Kamil, a Modern Paul.*

III. Notable Events of Mission History

Sundays 49 to 51 Inclusive

FORTY-NINTH SUNDAY

Fifteen Minute Program for Opening Period

SOME RESULTS OF A HAYSTACK PRAYER MEETING

NOTE—Let all who take part in this Program make thorough preparation in advance so that it may be rendered effectively. It will be advisable to have a rehearsal. This will enable the Leader to keep the Program strictly within the time limits of the usual opening period of worship, fifteen or twenty minutes, as the case may be. If necessary omit some of the material, but do not encroach upon the time of the regular lesson study period.

Aim: To show the world-wide significance of the Haystack Prayer Meeting as an illustration of what can be done by the Spirit of God through consecrated lives of prayer and faith.

Chord on Piano

Silence

Leader—Let us join in singing "The morning light is breaking," stanzas 1 and 2.

Hymn: The Morning Light is Breaking[1] (Tune, Webb)

1. The morning light is breaking;
   The darkness disappears;
   The sons of earth are waking,
   To penitential tears;
   Each breeze that sweeps the ocean
   Brings tidings from afar,
   Of nations in commotion,
   Prepared for Zion's war.

2. See heathen nations bending
   Before the God we love,
   And thousand hearts ascending
   In gratitude above;
   While sinners, now confessing,
   The gospel call obey,
   And seek the Savior's blessing,
   A nation in a day.

Leader—Please open your Bibles to Matthew ix. 35, and follow me as I read from that verse to the end of the first verse of the tenth chapter. As I read, please note what it was that moved the compassion of Jesus.

Scripture: Matthew ix. 35–x. 1

Leader—Mr. ——— will lead us in this petition Jesus asks us as well as the twelve disciples to offer, concluding with the Lord's Prayer in which we all may join.

[1] If the hymns suggested in this program are not in the school hymnal, they may be copied on the blackboard, stenciled on muslin, or be mimeographed. If preferred other appropriate hymns may be substituted.

Prayer: Concluding with the Lord's Prayer in concert

NOTE—The prayer, exclusive of the Lord's Prayer, should not exceed one minute.

Leader—In the Lord's Prayer we have just offered unitedly, we have made some very definite missionary petitions: "Thy kingdom come"; "Thy will be done in earth, as it is in heaven." Six members of our school are going to tell us to-day about a wonderful missionary prayer-meeting—not wonderful in numbers, for only five persons attended it—but very wonderful in results.

NOTE—The six pupils should now come to the platform, and, without further introduction, successively tell the following:

A Haystack Prayer Meeting and Its Results

First Pupil—Just off the campus of Williams College, in Williamstown, Massachusetts, there stands a monument. It is small and not a bit imposing—just a globe on top of a sloping base. Indented in the side is the figure of a haystack. These words appear:

THE FIELD IS THE WORLD

The Birthplace of
American Foreign Missions
1806
Samuel J. Mills
James Richards
Francis L. Robbins
Harvey Loomis
Byram Green

HAYSTACK MONUMENT, WILLIAMSTOWN, MASSACHUSETTS

NOTE—It will be very effective if some one will draw in advance on the blackboard or on a sheet of stiff paper a picture of this monument, which should now be shown.

On or near that spot, where this monument stands, a little more than a century ago, in August, 1806, five Williams College students took refuge under a haystack from an approaching thunderstorm. They had gone out that afternoon to talk and pray together. The burden on their hearts was the condition of the non-Christian world—without a single American missionary. In the shelter of the haystack they prayed for open doors and for guidance. Samuel Mills, their leader, expressed his conviction regarding their part in carrying the gospel to the non-Christian world when he said, "We can do it if we will."

Second Pupil—At that time there was little interest in foreign missions. Civilization had extended not much beyond the Appalachian Mountains, and the attitude of many of the non-Christian nations was altogether hostile to Christianity. But out of that haystack prayer-meeting grew two years later, in 1808, the organization of "The Brethren," the object of which was "to effect in the persons of its members a mission or missions to the heathen." Each member pledged himself to keep secret the existence of the society and also "to keep absolutely free from any engagement which shall be deemed incompatible with the object of this society," and "to hold himself in readiness to go on a mission when and where duty may call." Samuel Mills and James Richards, who were in the haystack group, were members of the society, together with Luther Rice and two others. When, two years later, in 1810, the students graduated from Williams and entered Andover Seminary the

organization was transferred there, and Adoniram Judson, Samuel Newell, and Samuel Nott, Jr., joined.

Third Pupil—Wherever these young men went they aroused or quickened missionary interest among the pastors and churches. It was in June, 1810, that they made their appeal before the General Association of Congregational Churches in Bradford, Massachusetts, to be sent out as foreign missionaries. This appeal was not unheeded, and on the following day, or June 29, 1810, the first Foreign Missionary Society in America was organized and arrangements were made to send out later, in 1812, its first missionaries, the Rev. and Mrs. Adoniram Judson, the Rev. and Mrs. Samuel Newell, and the Rev. Luther Rice.

Fourth Pupil—While en route to the field, Mr. and Mrs. Judson and Luther Rice decided to withdraw from the Congregational Church and become Baptists. When this was known in America, it came as a challenge to the Baptists to organize a Missionary Society. This they did, May 21, 1814, so that, as a direct outgrowth of the Haystack Prayer Meeting, the first American foreign missionaries were sent out and two Boards of Foreign Missions were organized.

Fifth Pupil—There were other results. Samuel Mills, the leader of the haystack group, instead of going at once to the foreign field, after leaving the seminary, remained in America to arouse foreign missionary interest in the churches. He made two extensive home missionary trips to the West and Southwest, during which he preached to Indians, pioneers, and soldiers, and distributed Bibles among them.

Realizing the need for a national Bible society, he brought about the organization of the American Bible Society in May, 1816. His efforts also resulted in the founding of the United Foreign Missionary Society which was a union of the Presbyterian and Dutch Reformed churches for their first foreign missionary work. In 1818 he landed in Africa in an attempt to establish a Christian Negro colony. As a result of his efforts, such a colony was established four years later in Liberia, and this colony became an independent nation in 1847.

While in the seminary at Andover, Mills came in touch with a young Hawaiian who had fled to America, Henry Obookiah. Mills and others of the seminary students helped him and instructed him, so that Obookiah wanted to return to his native land as a missionary. This desire was not fulfilled, as he died in 1818, but not before such an interest in the home churches had been aroused in the Sandwich or Hawaiian Islands that a mission was established there. One of the missionaries was the father of Samuel Armstrong, who later founded the Hampton Institute for the education of Negroes and Indians. From Hampton Institute graduated Booker T. Washington, the founder of Tuskegee Institute in Alabama.

Sixth Pupil—On the centenary of the Haystack Prayer Meeting, observed in New York City, in 1906, the Laymen's Missionary Movement was organized. Who can measure, through all the years since, the influences for good resulting from that Haystack Prayer Meeting of five young men in Williamstown?

NOTE—At this point the Sixth Pupil should unveil and call the attention of the school to the following enlarged motto. It should be made in advance by some member of the Sunday-school, preferably on muslin or on cardboard, and framed, so that it may become a permanent part of the school's missionary equipment.

The Power of the Sun will be Measured with a Yardstick Sooner than the Results of the Haystack Meeting by Statistics.

—Samuel B. Capen, late President of the American Board of Commissioners for Foreign Missions.

Leader—Will Mr. ——— now lead us in prayer that the influence from that Haystack Prayer Meeting may still continue to widen and deepen, and that lives in our own Sunday-school may be reached?

Prayer

NOTE—This prayer should not exceed one minute.

Leader—Let us all join in singing "Now be the gospel banner in every land unfurled."

Hymn: Now Be the Gospel Banner in Every Land Unfurled (Tune, Missionary Hymn)

Now be the gospel banner
In every land unfurled,
And be the shout, hosanna,
Re-echoed through the world,
Till every isle and nation,
Till every tribe and tongue
Receive the great salvation,
And join the happy throng.

Yes, thou shalt reign forever,
O Jesus, King of kings!
Thy light, thy love, thy favor,
Each ransomed captive sings,
The isles for thee are waiting,
The deserts learn thy praise,
The hills and valleys, greeting,
The song responsive raise.

NOTE—At the conclusion of this Program, the Superintendent will dismiss the classes in the usual manner for their lesson study. All the teachers should know in advance of the presentation of this Program, its contents, so that they may plan to relate it to the teaching of the day in their classes. This will avoid the difficulty of two absolutely distinct and possibly unrelated impressions on the pupils, one from this Program and the other from the Bible lesson following in the classes.

—*The Haystack Prayer Meeting: An Account of Its Origin and Spirit.*

III. Notable Events of Mission History

Sundays 49 to 51 Inclusive

FIFTIETH SUNDAY

Prayer Introduction

HOW PRAYER SECURED WORKERS AND THEIR SUPPORT

There was dire need for missionaries in the Congo mission of the Southern Presbyterian Church. A crisis had arisen because disease and death had entered the ranks. Those left on the field were all too few for the demands. Inquirers were coming by the score. New branches of work needed to be undertaken and existing ones strengthened. If ever a situation de-

manded prayer, here it was. Missionaries and native workers therefore began to plead with the Lord of the harvest to send forth laborers. They prayed in private. They prayed in the public meetings. Finally it was decided to appoint a special season for prayer. The native preachers gathered from far and near, some of them walking four days' journey. So great, so intense was their desire, that for two whole days some of these men fasted as they prayed.

After these days of intercession, the Rev. Mott Martin, one of the Congo missionaries, came home because of illness. The need of reenforcements was the burden on his heart. He did not have sufficient strength to address large public gatherings. But he made a tour of the seminaries and had personal interviews with many of the students, presenting to them the claims of Africa upon their lives. As a result, a number of volunteers were secured.

Just about that time, the winter of 1911-12, plans were being made by the Laymen's Missionary Movement of the Southern Presbyterian Church for a convention at Chattanooga. Some of the leaders knew of the needs of the Congo mission and of the volunteers that had been secured. They too joined in prayer with the missionaries and native workers that the needs for the Congo might be supplied. To these leaders, the Spirit of God brought this thought: "Why not bring these student volunteers to the convention, tell of the needs of Africa to the business men present, call for volunteers to come forward, and then challenge the business men to provide their support?"

It was the closing meeting of the convention. Many present knew that the Foreign Board was in debt, but God's call for advance could not go unheeded. Mott Martin, who had recovered strength sufficiently to speak, came forward and told simply but powerfully the needs of the Dark Continent and of the Congo mission. He told of the passionate pleas of the little handful of Congo missionaries and of the devoted native pastors. The call for volunteers to meet that need was flung out, and from all parts of the vast audience of three thousand persons one after another came, until twenty-nine volunteers stood on the platform.

Here were twenty-nine young Christian soldiers, trained for service, capable and consecrated, ready to respond to Africa's call. Would the business men present stand back of them and provide their equipment and support? That was the challenge of the hour.

It was a tense moment. One old gray-haired man in the front row, overcome by emotion, jumped from his seat and swinging his arms above his head shouted that he had never seen such a sight in all his life before —twenty-nine student volunteers ready to go, and challenging the consecration of the home church to stand back of them. Nor had any one else in that audience ever seen such a sight before. In that crisis hour the Spirit of God was working mightily in the hearts of hundreds in that audience. Soon the response became manifest. One after another pledged tens and hundreds of dollars until $39,000 had been

laid on God's altar. Within six months fourteen of those volunteers, who were ready to go immediately, sailed for the field, twelve of them going on one vessel. The others remained to complete their preparation.

In addition to the twenty-nine who volunteered and came to the platform, a contractor, Mr. W. L. Hillhouse, of Calhoun, Georgia, came to Mr. Mott Martin the next day and told him he was ready to go. Knowing that he was past the age when missionaries are ordinarily sent to the field, he stated that he had enough money saved up to support himself. Under these conditions the Board accepted him and sent him out. He is now in Africa acting as contractor for all the Stations, and building the homes, hospitals, and other necessary equipment that is needed.

There was an intimate connection between that volume of prayer in Africa and the response from America.

Leader—Will Mr. ——— now lead us in prayer?

NOTE—This prayer should not exceed one minute.

—The Rev. W. E. Doughty, Educational Secretary Laymen's Missionary Movement; Mr. Charles A. Rowland, Secretary Laymen's Missionary Movement.

III. Notable Events of Mission History

Sundays 49 to 51 Inclusive

FIFTY-FIRST SUNDAY

Prayer Introduction

CHINA'S PLEA FOR PRAYER

The First Time in History a Non-Christian Government Has Made Such a Request

The following cablegram was received at the De-

partment of State in Washington, April 19, 1913, from Mr. E. T. Williams, the Charge d'Affaires of the American Legation in Peking.

CABLEGRAM

Peking, April 19, 1913

Secretary of State, Washington;

The following message adopted by the cabinet was sent yesterday by the Chinese government to the provincial authorities and leaders of the Christian Churches in China:

"Prayer is requested for the National Assembly now in session; for the new government; for the President who is to be elected; for the constitution of the Republic; that the government may be recognized by the Powers; that peace may reign within our country; that strong and virtuous men may be elected to office; and that the government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all churches in your province that April twenty-seventh has been set aside as a day of prayer for the Nation. Let all take part."

WILLIAMS

NOTE—It will be very effective to have the above cablegram written on the blackboard in large letters and read by the school.

This day of prayer as requested was observed, not only throughout China, but in America as well. Let us continue to pray for China daily, that she may become a Christian nation, that at this critical time when many of the people are casting aside their faith in Confucianism, they may not turn to infidelity. Will Mr. ——— please lead us?

NOTE—This prayer should not exceed one minute.

IV. The Call of the Field for Service

Sunday 52

FIFTY-SECOND SUNDAY

Introduction to the Use of Hymn "O Zion, Haste Thy Mission High Fulfilling"

WHY I GO AS A MISSIONARY

Leader—Each year early in June there is held, under the auspices of one of the Mission Boards of North America, a conference with its newly appointed missionaries. The work they are to undertake is explained and much wise counsel is given. Recently, at one of these conferences, the missionary recruits, about to start for their different fields all over the world, stated briefly the reasons for their going forth as missionaries. To-day some of the young people of our own school will impersonate for us these outgoing missionaries, and will give us their testimonies.

NOTE—Those impersonating the outgoing missionaries will now come forward and, standing together on the platform, will repeat successively without further introduction the following testimonies. The statements should not be read, but told with animation. Sixteen members of the Senior De-

partment (ages 17 to 20) may most fittingly present this exercise:

"Jesus Christ has so taken possession of my heart and soul and strength and mind that it is my highest duty and joy to follow his injunction 'Go,' and carry his gospel of salvation to God's children over there who have not seen the light of his countenance and do not know him."

"I go because the medical profession in the United States is crowded, and there is great need of men in the foreign field."

"Because, when Jesus Christ brought peace and joy into my restless, dissatisfied life, I promised him that I would go anywhere, or do anything, where my life would count for the most in his service. I am going to the mission field as a result of that promise. He has shown me clearly that my life, as a nurse, would count for more in the foreign field than anywhere else."

"I have not been able to find a reason satisfactory to my conscience why I should *not go*."

"The motive which has led me to place my life in this work is the earnest desire to lift my crucified Savior up before the people among whom I am to labor, that he may exercise his drawing power upon them. This desire comes from my firm conviction that what these people need is what Christ alone can supply."

"Because 'the fields are white already unto harvest,' but 'the laborers are few.' "

"Because our Master died that all might have salvation and he has called me to carry the message."

"I do not hesitate to go, because I have learned through blessed experiences that one must surrender his whole will to his Master, or there will be no peace."

"I want to go where I am most needed."

"I am going as a missionary because I wasn't 'called' to stay at home."

"I want to be where I can do most for my Master."

"I was not disobedient to the heavenly vision—that vision of a ripe harvest and few laborers, awakened countries and crying needs, and God's plan for my life from the foundation of the world."

"Because I can find no reason or excuse to stay at home, and because of his great love for all the world, that I through my life and service may be able to win souls for God."

"Taking my orders from Christ, I waited his bidding to stay at home, if that were his will, or to go to the very farthest end of the world. He sends me to tell his story to those he loves in India."

"I go to China because I realize, in part, the wonderful opportunity and the pressing need for workers. I should feel like a coward if I did not respond."

"My great desire to take, teach, and live the gospel of Christ where those that sit in darkness may see the light of the world as it has been revealed to me."

Leader—While the young people remain standing on the platform let us all join in singing a truly great missionary hymn, which is most fitting after listening to these testimonies, "O Zion, haste, thy mission high fulfilling."

NOTE—These testimonies and the hymn might be well used at the close of the Sunday-school service, with nothing following but a brief prayer and the benediction. The pupils will then disperse quietly with the closing hymn ringing in their ears as a summons to consecration of life to Christ.

—*Into All the World*, July, 1913.

PART III

MATERIAL FOR SPECIAL DAYS

Sunday Nearest New Year

HOW AN ALMANAC HELPED TO LEAD A MAN TO CHRIST

New Year is the time for calendars and almanacs. Here is a story of how an almanac helped lead a Chinese farmer to Christ. His name was Hu, and he lived away off in the country far from the beaten track of evangelists and booksellers. He had never visited in all his life any of the large towns near by. He was an earnest idolater and had never heard a word of the gospel. One day a man gave him an almanac. Hu read it carefully and found in it a short account of a person named Jesus who had come to the world many centuries ago, and it was asserted that this man was the Son of God and the Savior of the world. This was strange news to Hu and it interested him.

Later he got hold of some Christian tracts which told him more about the gospel. Several years passed by. Then he heard one day that a neighbor had a copy of a book called the "New Testament." He borrowed it and read it eagerly. He accepted its teachings. This meant a great change in his life. It meant he could no longer worship idols or the spirits of his ancestors which he had always thought stayed in the ancestral tablets in his home. So he took down the idols and tablets and burned them. His friends were

amazed and thought him crazy. He was not acting according to custom.

Nine years had now passed since the almanac first brought to Hu the little gleam of gospel truth. From the title "New" Testament, he thought there must be somewhere an "Old" Testament, but none of his acquaintances had ever heard of such a book.

He then resolved he would do something he had never done before. He was over sixty years of age and to go to the nearest large town, Sien Tao Chen, was a big undertaking. It meant he would have to walk the whole way—two days' journey—but Hu wanted the book, so he set out.

When he reached the town, he walked through the streets looking for a book-shop. Now it happened—certainly a divine "happening"—that he found a book-shop kept by a man who was a Christian, named Li. When Li learned what Hu wanted, he gladly gave him the book, and then took him to the chapel. Here for the first time, and after nine years of seeking, Hu met a Christian preacher and worshiped in a Christian church. Mr. Su, the preacher in charge, heard Hu's story with joy and marveled at his knowledge of the New Testament. For three days Farmer Hu stayed with his new-found friends, never tired of learning more of the truth, and then returned to his distant home with a complete Bible, a hymn-book, and various other Christian books. He lives too far away to come often to the church, but on one of his visits he was baptized and received into church membership.

Easter Sunday

GREENLAND'S FIRST CHRISTIANS BAPTIZED ON EASTER

Leader—On this Easter Day we are glad to see evidence of spring and of the new life in nature. On Easter morning, 1739, the first Christians at New Heernhut in Greenland were baptized—Kayarnak, his wife, and two children.

For five years the Moravian missionaries, Matthew Stach, Frederick Boehnisch, and John Beck, labored among these Greenlanders whose hearts were as icy as the icebergs. They had only ridicule and taunts for the missionaries. "In the midst of earnest exhortations, they feigned sleep and snored; or they would feign pious desire to hear hymns sung, and then drown the singing with howls and beating of drums."

They stole from the missionaries, broke their furniture and boat, and refused to sell them any food, though they themselves had abundance.

"The Eskimos were repulsive dwarfs, with minds and hearts even worse dwarfed than their bodies. Their looks were ugly, their habits filthy. Mothers licked their children as cats do their kittens, and they all wallowed like swine in the mire of their uncleanliness."

But even these people could be saved.

"In 1738, as Beck was in his humble hut preparing an Eskimo Bible, a company of Greenlanders from the South came in and watched him at his work, wondering that a piece of paper could be made to hear,

remember, and repeat the words of God. He read to them from his manuscript translations of the Gospels, and once more the story of the cross broke hard hearts. One of these men, Kayarnak, came nearer and looking up into Beck's face said, with pathetic earnestness, 'How was that? Tell it to me once more; for I too want to be saved.'

"The ice was breaking, and the long winter was feeling the first touch of spring. Beck's soul, so tried during these years of fruitless toil, could scarcely believe what his ears heard. There was at last one seeker after God."

"From that day Kayarnak could be found daily at the mission hut, with cheeks wet with tears, with heart opened to attend unto the things which were spoken, and yearning to be taught, as no Greenlander had ever been known to yearn before him. He clung fondly to his Moravian teachers, remaining with some twenty companions through the winter, and aiding in the translations of the Gospels. On Easter morning, 1739, in the presence of a large assembly of natives, he, with his wife and two children, confessed Christ in baptism. And so the first-fruits of that long-delayed harvest-field began to be gathered."

Easter Sunday

HOW THE MORAVIANS OBSERVE EASTER

Passion week is celebrated chiefly by the public reading of a harmonized account from the Gospels of our Savior's last days on earth, interspersed with

the singing of appropriate stanzas. No other church surpasses the Moravian in the jubilant character of Easter services. It is the custom in their villages for a procession with trombones, a favorite instrument, to awake the inhabitants before daybreak by an Easter morning choral. An early matin service is held; and after that they go to the cemetery in season to meet the rising sun. Nothing can be more impressive than this devoutly joyful observance. A special Easter litany is used; and no body of Christians have a more exultant belief in the resurrection of the dead.

There, amid the graves of a multitude who have fallen asleep in Jesus, the prayer goes up: "Keep us in everlasting fellowship with our brethren and with our sisters who have entered into the joy of their Lord; also with the servants and handmaids of the Church, whom thou hast called home in the past year, and with the whole Church triumphant." The closing ascription is rendered: "Glory be to him who is the Resurrection and the Life; he was dead, and behold he is alive for evermore. And he that believeth in him, though he were dead, yet shall he live. Glory be to him in the Church which waiteth for him, and in that which is around him, forever and ever. Amen." The effective accompaniment of trombones lends grandeur to the service, and seems to anticipate the voice of the archangel and the trump of God.

—Thompson, *Moravian Missions.*

Peace Sunday

Sunday Nearest May 18, the Anniversary of the First Peace Conference at The Hague

AGED WARRIORS RECONCILED

An interesting illustration of how the gospel makes men of different nations one in Christ was seen at the meeting of the Northern Baptist Convention in Oklahoma City in 1908.

Chief Left Hand, of the Arapaho tribe of Indians, a man over seventy years of age, converted eighteen months prior to the convention, was on the platform and spoke to the people in his vernacular. He is totally blind.

No sooner had Chief Left Hand ceased speaking than the Rev. T. K. Tyson, of Michigan, who had sat in the front pew, jumped to his feet and asked for the floor for a moment. His request was granted by the presiding officer. And then was enacted a scene never to be repeated, a dramatic incident of thrilling power. Mr. Tyson told how as a soldier he was ordered forty-four years before to Indian Territory to fight the Indians who were on the war-path. One of the leaders on the Indian side in a hard-fought battle was Chief Left Hand. Mr. Tyson expressed a desire to shake hands with the blind old man as a Christian brother. Instantly he was called to the platform. Near the rear of the platform the two old fighters met face to face, not now as red-handed enemies, seeking each others' lives, but as brothers in Christ, with peace in their hearts. They clasped right

hands; they put their left arms around each other's necks in a loving embrace; tears streamed down both their battle-scarred faces; their frames quivered with intense emotion. The hundreds of delegates and visitors rose to their feet; they went wild with enthusiasm; they clapped their hands; they cheered; they let fall unbidden, unchecked tears; they gave expression to their pent-up feelings by singing with fervor the doxology, "Praise God from whom all blessings flow."

It was an experience of a lifetime. Not often in religious gatherings does there come a dramatic climax such as this.

NOTE—If desired, this incident might be told as introductory to the use of Matthew xviii. 21-35, as a Scripture lesson for the school. It is Christ's reply to Peter's question, "How oft shall my brother sin against me and I forgive him?"

—Reported by the Rev. John M. Moore.

Children's Day

GRACE BEFORE MEALS

It was customary among the Tsimshean Indians of British Columbia, before any missionary had gone to them, to express their thanks for food to the Great Spirit whom they called the "Heavenly Father." Before the family sat down to eat, the father would take a small piece of the food and, putting it on the fire, would repeat: "For thee, O Heavenly Chief, is the first."

Leader—I hope that in every home represented in our Sunday-school there is a recognition at every meal that all our food and other blessings come from God.

In a home the blessing at meals was not in use. The children noticed that at their grandmother's thanks for food were expressed. The children wanted a blessing in their home and so their aunt taught them:

"God is great, and God is good,
And we thank him for this food,
By his hand must all be fed;
Give us, Lord, our daily bread."

Another form of blessing is that suggested by Mr. William L. Curtis:

"We thank thee, heavenly Father,
For giving us our food;
We pray that thou wilt bless us,
And help us to be good.
Oh, may we never grieve thee,
In aught we do or say,
But always love and serve thee,
And praise thee every day. Amen."

—Arctander, *The Apostle of the North;* Curtis, in the *Continent,* February 5, 1914.

Patriotic Days

Dominion Day (July First), or Independence Day (July Fourth)

INDEPENDENCE DAY IN CHINA

First day of the seventh month. What is it? Who can tell me, quick?

July First.

Yes, that is right, and every Canadian boy knows that is Dominion Day.

Fourth day of the seventh month, what is it?

July Fourth.

Yes, and every American boy knows that that is Independence Day.

Tenth day of the tenth month, what is it?

October Tenth.

That's right, and every wide-awake Chinese boy knows that is Independence Day in China. It means as much to him as July first means to a Canadian or July fourth to an American, though he has not had a chance for many celebrations yet, for the Chinese Republic is still very young. There will be a chance for a good many more, however, as the years roll around.

The National Council of China passed a bill that the tenth day of the tenth month shall be made a day of national rejoicing—the day on which the righteous uprising took place at Wuchang in 1911, and when the new flag of the republic was unfurled for the first time. The following events shall be observed:

1. There shall be a holiday and rest.
2. Flags and decorations shall be hung.
3. A military review shall be held.
4. Sacrifices shall be offered up to the departed.
5. Merits shall be rewarded.
6. Suspension of punishments.
7. The poor shall be relieved.
8. Feasts shall be held.

The first celebration of this great day for China was held in 1912 in many cities. There were lantern pa-

rades and interesting programs. The five-colored (red, yellow, blue, white, black) flags were hoisted in the streets. Red signifies China proper; yellow, Manchus; blue, Mongolia; white, Tibet; black, Mohammedans. The flag represents five races in China.

Besides this date, October tenth, the twelfth day of the second month, when the union of the North and the South was proclaimed at Peking, is another national anniversary and holiday.

China is the youngest of republics, and a great future is in store for her, with her four hundred million people. If enlightened and Christianized, she may be one of the greatest of world powers. Now is the time to help her, as she calls for trained men and women to come from Christian lands to her aid. Why should not some go from our Sunday-school?

—*All the World*, January, 1913.

Sunday Nearest Thanksgiving

THE FIRST THANKSGIVING

We all know of the Pilgrim Fathers who landed at Plymouth Rock in 1620. They called themselves Pilgrims, because, as they were not allowed to worship God as they wished in England, they fled to Holland, and later went to America. Thus they were travelers or pilgrims to another land than their native country, and they were traveling they said "from place to place, toward heaven, their dearest country."

Though they were happy for a time in Holland, they found that their children were growing up and learn-

ing the Dutch language and customs. So they decided to go to America. With one hundred people on board, and Miles Standish as their leader, they crossed the wide Atlantic in the sailing vessel *Mayflower*. When they were about in mid-ocean a little Pilgrim baby was born, and they gave him the funniest name you ever heard of. I am sure no boy here has such a name. And yet it was a very appropriate name too for a boy born in mid-ocean. What do you think it was? O-cé-a-nus.

Finally the Pilgrim fathers, Pilgrim mothers, and Pilgrim children, including Oceanus, landed one cold November day at Plymouth. There were no friends to welcome them and no houses to give them shelter, and it was Christmas day before they even began to build the first house. As a result of their exposure to the winter's cold many of the people took sick and died. But with the coming of spring better times came. Squanto, a friendly Indian, helped them plant their crops, and when harvest-time came there was plenty of barley and wheat and corn to last through the long winter. This made all the Pilgrim fathers, mothers, and children very grateful to God for his goodness, and they thanked him in their homes or in their churches.

Then the Pilgrim mothers said: "Let us have a great Thanksgiving party and invite the friendly Indians, and all rejoice together." So they did. Four men went out hunting and brought back enough wild turkeys, ducks, and geese to last almost a week. Venison was brought in too. The mothers made pies

and cakes and other good things. So they had a great feast. The Indians came dressed in deerskins and feathers and fox-tails. They painted their faces especially for the party and they looked very grand. They liked it so much that they stayed for three days—feasting and having games and races and merrymaking. They did not once forget that it was a Thanksgiving party, and so before every meal Pilgrims and Indians returned thanks to God for his goodness.

Ever since that first Thanksgiving time in 1621 the Thanksgiving season has been kept in our country, because every year our forefathers and ourselves have had reason to thank God for his goodness.

—Wiggin and Smith, *The Story Hour.*

Sunday Nearest Christmas

RESCUING A CHINESE BABY

"I must tell you about my youngest pupil, since you are interested in our school work. The day before Christmas I sent three of the women on the street to buy food for the Christmas dinner. We had invited the Chinese women to dinner, so had to prepare for them. In a little while one of the women came back to call me out of the school to go and see what was on the side of the road. I went out, and there I found a tiny baby an hour or two old. I told of the Chinese women throwing their baby girls away, when I was at home, but I didn't quite realize what it meant until I saw this child out in the cold with only some rags over it. It was one of the coldest mornings we have

had. In the crowd that gathered was a nun[1] from a temple near by, but she would not take the baby inside the temple. I asked the people if any one would take and raise it. They all said, 'No, it will bring bad luck to our homes.' Of course, I gladly brought the child to the school to be taken care of. All of the pupils were very glad to have it in the home. Not many have received such a Christmas gift—a little girl that had been thrown away. I trust that I may be able to bring her up to love the Savior and to lead others to him."

It is estimated that in China the heathen mothers throw away 200,000 little girl babies every year.

—Letter from Miss Emma Lyon, Missionary at Nanking, China.

Sunday Nearest Christmas

THE MISSIONARIES' CHRISTMAS IN INDIA

"Dim dawn behind the tamarisks—the sky is saffron yellow,"
As the schoolgirls 'neath our windows greet the morn;
They are singing Christmas carols, and to all about proclaiming
That this day the Savior of the earth was born.
Oh, the music of their voices, as each little heart rejoices,
With the gladness of this happy Christmas Day!
Yes, "at home they're making merry 'neath the white and scarlet berry."
But we too have Christmas joys, though far away.

[1] This was a Buddhist nun.

"Full day behind the tamarisks—the sky is blue and staring,"
As we gather in the church amid the palms;
And we praise One of all others who has made the whole world brothers,
And we join in Christmas worship, prayers, and Psalms.
Oh, our Father, we petition, may this land in full contrition,
For its many sins be brought unto thy feet;
May we show thy perfect beauty, give us strength to do our duty,
As to-day throughout the earth thy children meet.

"High noon behind the tamarisks—the sun is hot about us,"
And we wonder how the home day will be spent;
They will think of us at dinner, those who there so truly love us,
And recall how long the years are since we went.
Hard were those dear ties at breaking! In our hearts is homesick aching,
As we spend this Christmas on a foreign strand;
But the sin that once enthralled us, and the love of God that called us
Make us glad to give our Christmas to this land.

"Gray dusk behind the tamarisks"—the Christmas sun is sinking,
While the sky still holds faint tinges of his light,
He is rising o'er the home land, he will bear to them our greeting!
Then make haste, oh loving message, on your flight!

He will tell how we are longing for a sight of their dear faces,
In the land where now we labor for the lost,
But that India, long fettered, may have Christmas joy, be bettered,
Is wondrous joy—we do not count the cost!

"Black night behind the tamarisks—the owls begin their chorus,"
And we hear the seawaves beating on the strand,
With the blessed years behind us, and the "promise" years before us,
Let us honor Christmas Day in foreign land.
Let us gather round the table for a Christmas feast together,
For we're bound to make this festal evening bright,
As becomes King's sons and daughters who have come across the waters,
That a darkened land may know our Father's light.

—Bessie Estelle Harvey in *The Helping Hand.*

World's Temperance Sunday

Second Sunday in November

SMALLPOX AND ALCOHOL

Dr. Grenfell, the noted missionary doctor among the Labrador fishermen, tells this story:

A short while ago, a schooner flying in hot haste before the breeze brought up close to one of our little hospitals. No sooner was she anchored than the skipper came hurrying up to the doctor in charge.

"What is the matter, skipper, that you are in such a hurry?"

"Well, Doctor, there is smallpox in our harbor, and you are wanted at once."

"Smallpox! How did that get there?"

"Oh, it comed in a schooner from Quebec, and now my Johnny is down with it, and they says as two men on schooners has got it from her also."

Any sane person would admit that it was worth while going down to that harbor, seizing that schooner, towing her away into a deserted bay where she could do no harm, and throwing the infection, as far as possible, into the sea, because we were dealing with an organic poison. No one would suggest leaving such a vessel to scatter her deadly influences and then content oneself with trying to convert "back to health" the victims. The damage and loss was so obvious and the cause of the damage was so traceable that, when we had finally burned everything that we suspected as dangerous, we considered that our treatment was strictly scientific, and it received universal commendation. And had we been able to prove that the owner of that vessel knew of the poison he was sending down to us on board it, we would have gone for him for murder, for seventy-one fishermen died of it.

A few weeks later, a quiet, elderly, white-haired fisherman, who had an invalid wife dependent on him, was suddenly landed at the same hospital from a vessel.

"What's the matter with John? It must be something very bad that has brought him here on a stretcher in the middle of the fishing season."

"Well, Doctor, he has broken his leg."

"Broke his leg! How on earth did he come to do that?"

"Well, you see, a schooner comed in, Doctor, with a drop of drink aboard, and Pat Grady got taking some, and he knocked the old man over the stage-head. No, he ain't a fighting man, but the liquor made a very devil of him."

This meant, in a man of over seventy years, nearly twelve months before he would walk again, and cost him the loss of at least one fishing season. I knew what it meant to his wife.

Was it fanatical and unscientific to hasten, as we did, to the harbor, to seize on the supply of alcohol in the schooner, to carry it to a place where no man dwelt, and to tip the infection into the ocean? In this case, the poison was a chemical one.

In the first case we had no wish to punish the dangerous vessel, for the harm was done in ignorance; in the second case our blood was boiling, for the beast that was doing it was doing it for dollars only, blood-stained dollars, and, moreover, he had not the humanity to say he was sorry.

—Grenfell, *Down to the Sea.*

Temperance Item

A WARNING FROM GERONIMO

"It is not for kings to drink wine; nor for princes to say, where is strong drink?" Proverbs xxxi. 4.

Some of the older members of our Sunday-school may recall Geronimo, the Apache Indian chief and

warrior, who died at Lawton, Oklahoma, in 1908. He was a government prisoner for many years, and as a chief was very cruel and vicious. His craving for liquor was his weakest point. He was a great warrior. At his death, the younger chief of the tribe made an oration at his grave. He said to his people:

"Geronimo is gone. He was great in war, but weak in peace. He was king of our warriors, but we can be greater than he. Geronimo was helpless because of liquor. We can be strong by never touching it. I beseech you to remember our dead chief's weakness, and to be strong and temperate and follow the Christ."

—*Kingdom Comments.*

Temperance Item

CONGRESS PETITIONED FOR A PROHIBITION AMENDMENT TO THE CONSTITUTION

On December 10, 1913, there took place in Washington one of the most remarkable demonstrations against the liquor traffic that has ever occurred in the United States. Shortly before, at Columbus, Ohio, the National Convention of the Anti-Saloon League appointed a committee of one thousand men to present to Congress a petition for a Prohibition Amendment to the Federal Constitution. Every state in the Union was represented on the committee. It was composed of the leading business and professional men of the country. This committee, reenforced by other prominent men and by three to five hundred women representing the Woman's Christian Temperance Union,

marched down Pennsylvania Avenue to the capitol. Lillian Flower, a little four-year-old girl from Massachusetts representing the Cradle Roll of the Woman's Christian Temperance Union, led the women, and John Wood, Jr., a six-year-old boy from Massachusetts, led the men beneath the streaming banner of the Woman's Christian Temperance Union, bearing the legend, "For God, and Home, and Native Land."

Senator Morris Sheppard of Texas and Representative Richmond P. Hobson of Alabama were waiting to receive the delegation on the east side of the capitol. This is a copy of the Joint Resolution which was handed to them, and by them later presented to Congress.

Joint Resolution

Proposing an Amendment to the Constitution of the United States

Whereas: Exact scientific research has demonstrated that alcohol is a narcotic poison, destructive and degenerating to the human organism, and that its distribution as a beverage or contained in foods lays a staggering economic burden upon the shoulders of the people, lowers to an appalling degree the average standard of character of our citizenship, thereby undermining the public morals and the foundation of free institutions, produces widespread crime, pauperism, and insanity, inflicts disease and untimely death upon hundreds of thousands of citizens and blights with degeneracy their children unborn, threatening the future integrity and the very life of the Nation:

Therefore, Be it Resolved: By the Senate and House

of Representatives of the United States of America in Congress assembled (two thirds of each House concurring therein), that the following amendment of the Constitution be and hereby is proposed to the states, to become valid as a part of the Constitution when ratified by the legislatures of the several states as provided by the Constitution:

Section 1. The sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof are forever prohibited.

Sec. 2. Congress shall have power to provide for the manufacture, sale, importation, and transportation of intoxicating liquors for sacramental, medicinal, mechanical, pharmaceutical, or scientific purposes, or for use in the arts, and shall have power to enforce this article by all needful legislation.

With the exception of presidential inaugurations, never before was such a crowd gathered on the steps of the capitol. It is earnestly hoped that by 1920 the United States of America will be a nation without a legalized saloon. Let us pray and work toward that end.

Temperance Item.

WHAT INTOXICANTS ARE DOING FOR AFRICA

Intemperance is one of the greatest foes of the family, and one of the greatest hindrances to the king-

dom of God in almost every land. A missionary from Africa writes:

"Palm wine and sugar-cane beer, which are extremely intoxicating, are great curses to Kongo people. Yesterday our school was poorly attended because of drinking after a funeral. I went over to the dance to get the children to school if possible. There stood some almost naked men beating a drum and other instruments of music, while women and men distorted their bodies as they danced. Other women lay on the ground as dead, once in a while jumping up and yelling, while the older men sat under the shed drinking and giving others to drink. All were covered with chalk and looked and acted like demons—a most disgusting sight. Some children enjoyed looking on and refused to come; others followed me when I called. Many of these men are bound hand and foot by Satan through strong drink; they desire to follow Christ, but love drink more than him. Pray that they may be untied. None of our Christians drink intoxicants."

—*Kingdom Comments.*

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